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THE ETRUSCANS:

WERE THEY CELTS?

OR,

THE LIGHT OF AN INDUCTIVE PHILOLOGY

THROWN ON

FORTY ETRUSCAN FOSSIL-WORDS

PRESERVED TO US BY ANCIENT AUTHORS;

*WITH INCIDENTAL NOTICES OF THE ETYMOLOGY OF 2000 WORDS IN THE
CLASSICAL AND MODERN LANGUAGES, AND DISCUSSIONS ON GREEK
AND ROMAN ANTIQUITIES AND MYTHOLOGY.*

BY

JOHN FRASER, B.A. EDIN.

UNIV. OF CALIFORNIA
SOUTHERN BRANCH

EDINBURGH:

MACLACHLAN & STEWART, 64 SOUTH BRIDGE.

LONDON: SIMPKIN, MARSHALL, & CO.

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EDINBURGH :
PRINTED BY LORIMER AND GILLIES,
31 ST. ANDREW SQUARE.

ADAMS.

HOMAS.

1840.

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P R E F A C E.

SCATTERED throughout the writings of the Greek and Latin lexicographers, antiquaries, and historians, there are certain Etruscan words, about forty in number, which have led me to ask, "Were the Etruscans Celts?" These words are more valuable than the words of the Etruscan inscriptions, for not only do the writers declare them to be Etruscan, but they add to each its equivalent in Latin or Greek. In the present inquiry, therefore, two facts in evidence are thus assured—the *form* of the Etruscan word, and its *signification*; and from these we wish to find a third—its origin and parentage. Now, if we take these forty words and apply to them individually the touchstone of philology, we may expect them to reveal their nationality and lineage; for the instrument of our investigation is an Ithuriel's spear; it has on other occasions shown its power to detect the disguises which words assume, and to unfold the secrets of the world of language. If our touchstone, when applied to the Etruscan materials, has hitherto failed to show their true character, or to determine their language affinities, yet the test is truthful, although the method of its application has been faulty. In scientific experiment, a negative result flows not from some defect in the operation of the laws of matter, but from a careless or unphilosophic application of them on the part of the inquirer. Now, in the Etruscan field, inquiry has too

often been conducted in a wrong direction, and in an unscientific manner. Instead of following the legitimate path of inductive discovery, to which modern science owes so much, students of Etruscanology have, for the most part, given their chief attention to the inscriptions on the tombs, and, assigning to them a conjectural meaning, have endeavoured to establish a kinship between them and some ancient or modern language, each author advocating his own particular theory. These forty words, of undoubted authenticity, have either been overlooked or left in a subordinate position in such discussions; and no one has hitherto applied to them, in detail, the principles of inductive analysis. And yet, in my opinion, these words are the materials from which we ought, in the first place, to seek evidence as to the nationality of the Etruscans and their language; all other efforts apart from these will be merely tentative, and must therefore be uncertain in their results.

I purpose to examine each of these words in detail, and, by a comparative survey of words synonymous with them in other languages, to ascertain what ideas were present to the mind of the ancient makers when words similar in meaning were framed, and then to show that these same ideas exist in the Etruscan words if we trace them to a Celtic source. In this discussion I shall frequently refer to corresponding terms in Hebrew, not because it had a share in the making of the Etruscan, but it is a very ancient language, has its earliest word-forms carefully preserved in the pages of a sacred literature, and its etymology has been well ascertained by the studious care of Gesenius and other Semitic scholars.

When an author ventures to allege the superior antiquity of the Celtic language, and the obligations under which it has laid the ancient and modern languages of Europe in their formation, he is usually regarded as an infatuated

Celt; but, for my part, I am not conscious of any such bias, for I know the Celtic merely as a student of language, and neither have I an acquaintance with any Celtic dialect as a spoken language, nor had my immediate ancestors for several generations back. This, however, can affect only the inflections of the words I handle, for I have here nothing to do with the comparative grammar of the Celtic tongues, and the principles of philology do not demand an intimate knowledge of the languages from which I may draw my illustrations. I do not pretend to say infallibly that the Etruscan language was Gadhelic, or even Celtic; but I offer the investigations contained in this volume as presumptive evidence that the Etruscans were Celts. And this argument has more probability in its favour than some others. For instance, it were vain to attempt to prove that the Etruscan vocabulary was Sanscrit, or Armenian, or even Gothic, for the language to which this honour is assigned must be old enough to be the parent of the Etruscan, and be able to show that it once had such a local establishment in Italy, or, at least, in Europe, as will render the parentage probable. If my labours as a whole, or if any portion of them tends to prove the Celtic origin of the Etruscans, this view of the question deserves some consideration in the world of letters until it be shown that some other ancient language can, with equal probability and legitimacy, claim the parentage of these forty words. Hence my thesis—*An Etrusci Celtæ?*

My view of the matter is briefly this:—

(1.) The Celts were the earliest of the Japhetic tribes to enter Europe.

(2.) They gradually spread towards the north-west, the west, and the south-west of Europe.

(3.) Long before the era of Rome, Celtic tribes occupied parts of Central and Northern Italy.

(4.) The Etruscans were one of these tribes, and were probably of the Gadhelic stock.

(5.) The Celts, on their first irruption into Europe, dwelt for a time in Thrace, Macedonia, and Greece; in Thessaly and Greece they were called Pelasgi.

(6.) The concurrent testimony of ancient authors, who state that the Etruscan cities were Pelasgian, is to be taken to mean that the Etruscans were of the same Celtic stock as the Pelasgians of Greece, probably Pelasgians thrown forward upon Italy by those waves of population which rapidly followed each other from Western Asia.

(7.) After the Etruscans had been settled for some time in Italy, principally in the country between the Po and the Tiber, their pure Druidical worship was affected by the arrival of a Chaldæan ritual and the art of the soothsayer; these had been dislodged from their native seats—by one of those social and political convulsions which from time to time shook the Babylonian Empire—and had passed into Lydia or Mæonia,¹ the land of “enchanters and soothsayers,” and thence into Italy, where they found a home among a kindred race, the Etruscans; thus some authors assert that the Etruscans were of Lydian origin.

Some of these seven postulates are undisputed facts, but others of them require a longer examination than can be given here. I therefore offer them as suggestions which may help to remove some of the difficulties that arise from the conflicting statements of the ancients regarding the Etruscan people.

The best known of the writers on Etruscan philology are—Donaldson (1844²), Lindsay (1872), Taylor (1874), and

¹ (?) Heb. Meʿonen-im, “enchanters” (from â(i)nan, to “cover”); Hom. Gr. Mē(i)ōnes.

² First Edition.

Corssen (1874-75). To each of my chapters I have appended what these authors have said about the words discussed therein; but in almost every instance I had formed my own independent estimate of the derivation of these Etruscan words before I referred to the opinions of others. In examining the words themselves, I have often been enticed into inquiries about questions in mythology, archæology, and the like, and I have used the words under review as pegs on which to hang my speculations on these subjects. I have also, through them, found opportunities of introducing my views as to the meaning and origin of other Etruscan words—such as *lupu*, *zilach*—well known to Tuscanologists.

As the plan of this work requires that each chapter should be complete in itself, the reader will find the same principles of language explained, and the same facts referred to, under, it may be, two or three different heads. This is, to a large extent, unavoidable.

To Chapter IV. I have attached an Excursus on the Etruscan words *ril avil*; and in order to show what I conceive to be the intimate connection between the Latin language and the Celtic, I have printed, at the end of the book, a specimen of some investigations which, on a larger scale, and with more detail, might become an Etymological Dictionary of the Latin Language.

Etruscanologists acknowledge that three of our fossil words—*kapra*, *gapus*, and *læna*—are Celtic. Then why should it not be considered probable that the rest also are Celtic? In endeavouring to trace the genealogy of these others, I have gone back to the original sources from which they came, and have thus had an opportunity to refer to the etymology of a large number of words in the ancient and modern languages.

I have not attempted to describe the “cities” or the

“cemeteries” of Etruria. The recent republication of Mr. Dennis’s admirable work renders such labour superfluous.

Quotations from the Christian fathers are taken from the translations of them published by Messrs. Clark of Edinburgh; the Gaelic Dictionary which I have used chiefly is Armstrong’s; German common nouns are given with a small initial letter. The Index to this work contains only those words whose derivation is noticed, more or less fully, in the text, and a List of Abbreviations precedes the Index.

I have traced such words as Mars, Ouranos, and others to Celtic sources. I do not deny that they may be connected with the Sanscrit Language and Mythology, but it is quite possible, nevertheless, that they have a direct Celtic origin.

I have specially to thank Mr. John Murray, the publisher of Philip Smith’s *Ancient History*, for his courtesy in permitting me to quote from that valuable work the passage on the history of the Etruscans.

It has been impossible for me to revise the press, but the reputation of my Publishers for carefulness and accuracy relieves me from anxiety in this respect.

In order that this volume may be intelligible to those readers who have not hitherto turned their minds to observe the mutations which words undergo, I have avoided the use of technical terms, and have explained the nature of each change wherever it occurs.

Finally, as my location does not give me the privilege of consulting all of the original authorities bearing on my theme, I may be permitted to say, with the poet—

“Si qua meis fuerint, ut erunt, vitiosa libellis,
Excusata suo tempore, lector, habe.”

JOHN FRASER.

MAITLAND, NEW SOUTH WALES,
July, 1879.

INTRODUCTION.

IF we now proceed to use the touchstone of philology in order to determine the ethnography of the Etruscans, we find the materials available for the purpose exceedingly scanty in proportion to the importance of the inquiry. They are chiefly these :—

- I. Etruscan common names of which the meanings are known.
- II. Bilingual inscriptions on Etruscan tombs.
- III. Etruscan proper names, personal and geographical.
- IV. Etruscan titles of office and of vocation.
- V. Mythological names inscribed on Etruscan mirrors and other works of art.
- VI. Names of Etruscan deities.
- VII. Etruscan mortuary inscriptions.
- VIII. Latin names of Etruscan things.

My theme embraces the first and the last only of these divisions, but examples from the other divisions will be occasionally introduced.

I.—ETRUSCAN COMMON NAMES.

The writings of Hesychius, Festus, Varro, Isidore, Livy, and others contain about forty Etruscan names of common

things. In each instance the author expressly states that the name is Etruscan, and gives the meaning of it. Besides these, there are several names used in Latin to designate things which the Romans are known to have received from the Etruscans, or which were certainly of Etruscan growth; these may, without challenge, be regarded as Etruscan words. The verdict, however, in this present cause will depend chiefly upon the nature of the evidence supplied by the forty words; for if an ancient language can be found which yields both the meaning of these words and their form, in accordance with the acknowledged principles of philological investigation, we may unhesitatingly declare that the Etruscan and that language are akin; and if, further, it can be shown that that language is old enough to have produced the Etruscan, and was once located in Italy, near the spot where the language of Etruria grew and flourished, we may hold the kinship to be that of an antecedent cause, at least until some other language comes forward to prove a better claim.

Then, after the forty words, the common names which are Etrusco-Latin may be examined as collateral evidence.

Our amplest materials are drawn from the Greek dictionary of Hesychius, a grammarian and lexicographer of Alexandria, who lived there probably in the latter half of the fourth century of our era. It contains about a score of Etruscan words. A few of these are also mentioned by Strabo. Among Latin authors, Festus gives nine or ten more; and Varro, Livy, Suetonius, Isidore, one or two words each. The lexicon of Hesychius is of great value, for it is a storehouse of antiquarian information, and professes to be founded on several earlier works of the same kind. Festus (Sext. Pomp.), who may have been coëval with Hesychius, did a similar service for Roman antiquities, and published a glossary, which was

mainly an abridgment of a book on the "Meaning of Words," written by Marcus Flaccus, a grammarian of the reign of Augustus. Varro (M. Teren.), the most learned and most voluminous of Roman authors, lived and wrote about 50 B.C. Livy was only a boy while Varro was busy with his pen; but the aged antiquary and the author of the "Roman History" may have met at the hospitable board of Mæcenas. Suetonius (C.), circa 100 A.D., is known principally by his "Lives of the Twelve Roman Emperors." Strabo, the great geographer of the ancient world, travelled extensively in the reigns of Augustus and Tiberius (circa 20 A.D.); while Isidore flourished as late as the seventh century.

Here are the words :—

From Hesychius.

| | |
|-----------------------------------|--------------------------------|
| AGALLETOR , a child. | CAMILLUS , a messenger. |
| ANTAI , the winds. | CAPRA , a she-goat. |
| ANDAS , the north wind. | CAPYS , a falcon. |
| ANTAR , an eagle. | DAMNUS , a horse. |
| ARACOS , } a hawk. | DRUNA , sovereignty. |
| HARACOS , } | FALÆ , mountains. |
| ARIMI , apes. | FALANDUM , the sky. |
| ATAISON , a climbing vine. | GAPUS , a chariot. |
| AUSEL , the dawn. | GNIS , a crane. |
| BURRUS , a drinking-cup. | |

From Festus.

| | |
|---|----------------------------------|
| BURRUS , ared(?)-nosed man. | LÆNA , a cloak of wool. |
| BURRA , a heifer. | MANTISSA , a make-weight. |
| BURIS , the nose of the plough, the plough tail. | NEPOS , a profligate. |
| IDULIS , a sheep sacrificed on the Ides of each month. | SUBULO , a flute-player. |

From Varro.

ATRIUM, the open court of a house.

BALTEUS, a sword-belt.

From Isidore.

CASSIS, a helmet.

LANISTA, a sword-player.

From Livy.

HISTER, a stage-player.

From Suetonius.

ÆSAR, a god.

From Various Sources.

FANUM, a temple.

FAVISSA, a cellar under a temple.

LUDUS, a play.

LUDIO, a player.

LITUUS, an augur's rod.

POPULUS, the poplar-tree.

TOGA, the Roman dress.

VORSUS, a small piece of land.

Among the common names which we may reasonably believe to be Etruscan are the following:—

AUGUR.

AVERRUNCUS.

CLIENS.

CLOACA.

CURIA.

CURULIS.

FASCIS.

FETIALES.

HARIOLUS.

HARUSPEX.

LICTOR.

PORRECTUS.

SECURIS.

II.—THE ETRUSCAN PROBLEM.

But before examining their language, let us look for a little at the people.

The Etruscans are the unsolved problem of ancient ethnography. Who were they? What language did they speak? From what country did they come? How and when did they enter Italy? Were they the first inhabitants, or only emigrant conquerors? Was their civilisation, their art, their domestic economy, indigenous and self-developed, or was it brought in and established among them by foreigners? What share had the Etruscans in the formation of the Roman state; and why did the Romans, while growing into power, treat them so long with pertinacious severity, and then afterwards show to them such tender care and indulgence as we expect a son to pay to an aged and venerable parent? How is it that the Romans delighted to throw around their early wars with the Etruscan states all the glories of a ballad minstrelsy, and yet leave their career of conquest over the other neighbouring nations all but unsung? How is it that Etruria, which apparently had no connection with the Alban founders of Rome, yet gave to the infant city some of its early kings, and impressed on it her own architecture, her religion, her emblems of power and authority—in short, all the arts of war and peace?

These and similar questions have added to the Etruscan problem an unusual degree of interest. The great Niebuhr declared that he would envy the achievement of the man who should discover and demonstrate the secret of Etruscan nationality. Nor need we wonder at this, for with all his stores of knowledge, with his unrivalled power of sifting the facts of early Roman history, he had failed to clear up the Etruscan mystery, and, after examining all the inscriptions

then known, he confessed that he had made out only a few things by conjecture ; as, for example, that the words *vil avil* on the tombs meant “ vixit annos,” but which was the verb and which was the noun he could not tell.

Even ancient historians, who lived 1800 years nearer to the Etruscans than we do, entertain different opinions on the origin of this nation. Herodotus (circa B.C. 450) gives a tradition that the Etruscans came from Lydia ; that, sometime before the Trojan war, one Tyrrhenus or Tyrsenus, a Lydian, son of King Atys, led a band of his Pelasgian countrymen into Italy, and settled with them on the banks of the Tiber, giving to his followers and their descendants the name of Tyrrhenians. Most of the ancient authors following Herodotus have repeated this tradition. But Dionysius of Halicarnassus (circa B.C. 50), in his “ Roman Archæology,” compiled at Rome, and from Roman sources will not allow this story of a Lydian migration to be true, and asserts that the Etruscans were the indigenous inhabitants of their country, and that they were unlike any other race in speech and manners. He supposes that they came from the north.

The origin of the oldest races in Greek and Roman story is, for the most part, founded on mythical elements furnished by national pride of descent, or by the invented fancies of the poets. Thus, the Roman annalists and poets carry back the ancestry of their race to the heroes of Troy and the fame of the “ Pious Æneas.” Even in British history, Geoffrey of Monmouth and other chroniclers thought that they advanced the glory of their country by tracing its name to Brutus, the great-grandson of Æneas. And so Drayton sings—

“ The Britain-founding Brute, when, with his puissant fleet,
At Totness first he touched.”

The Lydians themselves are the authors (Athenæus, lib. xii.) of the statement that the Etruscans were of Lydian extraction; and this tradition of theirs, probably originating in national vanity, is taken up by Herodotus, and from him copied by subsequent historians. The Lydian Tyrrhenus may be a myth, invented to account for the name Tyrrhenoi, by which the Etruscans were known to the Greeks.

Modern investigation, attaching less importance to tradition, and following the safer guide of philology, has examined the scanty remains which we have of the language of this interesting people, and the incidental notices of their customs which are found here and there in the pages of the Latin and Greek authors, but the results obtained have been so various and conflicting as to leave the inquiry almost as far from an unchallenged settlement as ever. The Etruscan language has in this way been declared by recent writers to be Sanscrit,¹ Celtic,² Celto-Irish,³ Scandinavian,⁴ Old German,⁵ Slavonic,⁶ Rhæto-Roman,⁷ Armenian,⁸ Ugric or Turanian.⁹

Of these authors, Betham and Taylor both start with a discovery which leads the one to assign to the Etruscans an affinity with the Celtic people and language of Ireland, while the other writer finds a kindred race and tongue in China, Siberia, Finland, and wherever else a Turanian dialect exists. Betham (2 vols., 1842) had his attention first arrested by a passage in Suetonius's *Life of Augustus*, to the following effect:—During a storm, a flash of lightning struck the Emperor's statue, and dashed out from the inscription on it the letter C of the name Cæsar Augustus. Those who were wise in omens assured him that he would now live only a "hundred "

¹ A. Bertani.⁵ K. v. Schmitz.⁷ Dr. Steub.² Sir W. Betham.

W. Corssen.

⁸ R. Ellis.³ K. v. Maack.

Lord Lindsay.

⁹ Rev. I. Taylor.⁴ Dr. Donaldson.⁶ J. Kollar.

(C=*centum*) days, but that after his death he would be reckoned *cesar*, a “god”—for that word meant a “god” in the Etruscan language. From this narrative Betham was led to believe that the Etruscans were of the Celtic stock, for he knew that *cesar* in Irish means a “god”—literally, “of ages the ruler.” This little spark kindled a flame of investigation, which bred in him the conviction that the Etruscan language is essentially Celtic, and capable of interpretation by comparing it with the Erse. Nearly the whole of his first volume is occupied with an attempt to translate the inscriptions on the Eugubian tablets; but the arbitrary and unphilosophic manner in which the words of the tablets are taken to pieces, and then patched together again, so as to make them give some meaning in Irish, appears to be an instance of labour and ingenuity fruitlessly expended, although in a good cause.

These tables are plates of bronze, seven in number, with inscriptions on them in what is probably an Umbro-Etruscan dialect—five of them covered with words in Etruscan letters, which are read from right to left; and the other two in the later Latin character, read in the usual way from left to right. They are not older than the fourth century B.C., and were found about four hundred years ago (A.D. 1444) in the ruins of a temple near Gubbio, the ancient Iguvium, a city in Umbria. The learned Lanzi, who attempted to explain the inscriptions, thinks that these bronzes were used as mural tablets, and contain rules for the proper forms of worship. Betham’s translation makes them to be sailing directions to mariners, to enable them to pass safely into the Atlantic, and, touching at Cape Ortegal, to reach the Carne—*i.e.*, Carnsore Point, in Wexford! It is scarcely necessary to add that the meaning of the inscriptions is still enveloped in darkness. Sir W.

Betham's second volume endeavours to explain names found in the geography, the religion, the antiquities of Etruria, by comparing them with words in the Irish language; but while he has collected many facts which help us to understand the Etruscans and their manners, yet his method of analysing names is fantastical, and often inconsistent with the principles of philology. Thus, the name Apollo is traced to the Irish *ab*, "lord," *ol*, "mighty," *lu*, "of the waters;" Tuscania, to *tus*, "first," *cean*, "head," *ia*, "country."

Taylor's "Etruscan Researches" owe their birth to the tomb-building propensities of the Etruscans. He says that the Aryan and the Semitic races have been great builders—of temples, palaces, roads, and the like—but not of tombs; while the Turanians, whom he calls the ethnological substratum of the whole world, have everywhere shown themselves a great tomb-building race. Fortified by this analogy, he proceeds to examine some of the distinguishing features of the Etruscans—their priesthood and sorcery, their law of inheritance, their type of body and of mind, their art—and then, in the remainder of his book, he discusses their mythology and their language; in all these points he finds resemblances among the Turanian tribes, either in the Caucasus, or in Central Asia, or in China, or among the Samoiedes, or in Siberia, or Finland, or among the Magyars and the Turks. Now, where an author has the privilege of roaming at will among so many nations and languages as are included in the great Turanian family, it would be strange indeed if he does not find in some one of them habits and words similar to those which are the subject of his inquiries. Taylor has also overlooked the fact that all languages, tribes, and nations are sprung from one common stock, and that consequently there may exist,

and do exist, among them certain features—beliefs, customs, and names—that are common to all, although from lapse of time these are now much obscured, and many of them, it may be, altogether obliterated. The tomb-building discovery has also led him to search for analogies nowhere but among the Ugric and other similar tribes, and, even when an Aryan etymology is evident, to set it aside in favour of another drawn from the far east or the icy north.

Corssen, on the other hand, does not profess to be allured by a phantom discovery; he has no theory, no dogma, to establish. He first has a chapter on the Etruscan alphabet; then, from an attentive comparison of the bilingual inscriptions, in which the lines of Etruscan have under them an equivalent in Latin, probably a translation, and from inscriptions on statuary and mirrors, he gives his views of the forms and inflections of Etruscan nouns, pronouns, and verbs; further on, he examines the names of Etruscan deities and mythological persons; then the devices and names stamped on the Etruscan coins; he then concludes his first volume with an account of the specimens of Etruscan speech which have been found only a few years ago in Umbria, Northern Italy, and Rætia. His second volume treats chiefly of the grammar of the language. Throughout, he seems to connect the Etruscan language with the Gothic and the Sanscrit, certainly with the Aryan family of languages.

Of Lord Lindsay's volume it may be enough to say, that he regards the language as Teutonic. He gives two hundred pages to the consideration of a few of the inscriptions, which he finds to be chiefly votive or sepulchral, or relating to land tenure. In an appendix of about seventy pages, the common names of the Etruscan language are also traced, conjecturally, to Teutonic sources.

There is one noticeable defect in these last three works on Tuscanology. Lindsay appeals to Old High German; Corssen wanders from the banks of the Rhine to the Ganges, and Taylor even to the shores of the Pacific and the Arctic Ocean, in search of analogies; but they scarcely ever look at a people who are known to have lived in Italy in the earliest times, whose language, probably as old as the Sanscrit and the Zend, contributed a considerable portion of itself to the Latin, and was spoken in Europe from the Black Sea to the Atlantic long before Gothic or Latin had any existence—I mean the Celtic. It has long been the lot of this old member of the Aryan family to be neglected, because of her seemingly uncouth habits and dress; but now her importance is recognised. Bunsen, in his “Philosophy of Universal History,” regards the Celtic as representing the most ancient formation of the whole stock of the Iranian—that is, the Indo-Germanic or Aryan family—and speaks of the Celtic as once spreading over Asia Minor, Spain, France, Belgium, Helvetia, a great part of Germany, and through the British Isles. Even Mr. Taylor himself, in his “Words and Places,” reckons the Celts to be the first of the five great waves of immigration that have peopled Europe, and, of the two branches of this wave, he regards the Gadhelic as earlier than the Kymric. In the geographical names of most of the countries of Central and Western Europe, this Celtic substratum underlies the more recent deposits of the Teutonic and the Romance periods, and is specially traceable in river names, which, like the granite rocks, remain immovable, whatever may be the floods of convulsion and change which sweep nations to and fro on the face of the earth. Less faithful to their first friends, who gave them a local habitation, are the names of mountains and hills, strongholds, hill-forts,

and towns. If, on examining the topography of any region, the concurrent testimony of all these aged witnesses can be interpreted by any one language, that language is justly declared to be the one spoken by the earliest inhabitants of the country.

Some of my readers, whose attention has not hitherto been turned to this subject, may wonder that a language now spoken only in two corners of the wide world—the Highlands of Scotland and the west and south of Ireland—should aspire to the honour of being the mother-tongue of so ancient and distinguished a nation as the Etruscans. A few simple considerations will dispel this feeling of wonder.

There is a manifest brotherhood of languages, a family likeness; apart altogether from the testimony of Scripture on this point, there are observed facts in the phenomena of language, which prove that the Confusion of Tongues did not destroy the original unity of human speech, but caused only such consonantal and dialect differences as rendered the speech of one band of men unintelligible to another. The important structural differences that exist among languages compel philologists to arrange them in three great classes—the Japhetic, the Semitic, and the Turanian; and yet, although the science of comparative philology is still in its infancy, its researches show that there is an essential unity in languages, for underlying them all there is a groundwork of root-words which must have proceeded from one common source. We may therefore believe, even if we had not the record in Genesis, that all the languages now scattered throughout the world are merely disrupted fragments of one undivided language, spoken by all many thousand years ago, ere yet the human family had left that *officina gentium*, the table-land of Armenia and the Caucasus. If, as some critics suppose, the Japhetians were

not actively engaged in the building of the tower on Shinar's plain, if the sons of Gomer, the Celts, were the first to swarm off, as seems most likely, they must have carried with them this primitive language comparatively unbroken and undiluted; and if we can find anywhere one of these Celtic tribes that has, from favourable circumstances—such as separation in a mountainous country, far from contact with foreigners, or undisturbed seclusion in an island—kept itself unadulterated, we should expect their language to exhibit many affinities with the most ancient forms of those languages which have proceeded from the same fountain-head, but have, in their course down the stream of time, failed to keep themselves as pure, in consequence of their want of isolation. Thus, Icelandic is the purest form of the Norse; of the Celtic, the Gaelic and the Erse are the purest, for both of them at a very early period were sole occupants of the British Isles, but were ultimately driven into the north and the west by invading and usurping Teutons. As the Celts, then, were the first inhabitants of Middle and Western Europe (the Finnic hypothesis notwithstanding), and as they did not thus settle down among an aboriginal people of a strange tongue, their own language must have remained uncorrupted; and when, after a while, they were pressed more and more into the west, and at last into Britain, by successive hordes of Teutons and Slaves, in gradually retiring before the foe they must have carried with them their language still unmixed. Doubtless, many Celts in these countries, like many Jewish families at the Return from the Babylonish Captivity, preferred to remain on their lands, either as subjects or as slaves, and wherever this residuary element was considerable, the ordinary speech of the descendants of the conquerors shows an unmistakable strand of Celtic in its texture; the bolder spirits who refused to sub-

mit to the foreigner, and retired before him, escaped this degradation, and fondly styled themselves the "invincibles." Thus it is that Gadhelic is reckoned one of the oldest of spoken languages, and in its structure and vocabulary bears a strong resemblance to Sanscrit, and, in some degree, to the Semitic Hebrew.

III.—THE ETRUSCANS—THEIR HISTORY.

(From Philip Smith's Ancient History. London: John Murray, Albemarle Street.)

The very interesting, but difficult question, concerning the primitive inhabitants of Italy, was first discussed in a scientific spirit by Niebuhr. The population of Italy has always been one of the most mixed in the whole world. Neither the names of the tribes scattered over the peninsula, nor the ancient traditions respecting them, afford us any certain information. Our only trustworthy guide is the science of comparative grammar, but the aid it furnishes is limited by our very slight knowledge of the languages of ancient Italy. No trace is found in the peninsula of that primitive population (probably Turanian) which was spread over the north of Europe at a period when civilisation was in such a backward state that iron implements were unknown, and which has therefore been called the Age of Stone. Such relics as remain of the earliest Italian tribes attest their knowledge of the arts of agriculture and metal working. It is clearly ascertained that all the populations of which we have any distinct trace were of the Indo-European family; and they may be divided into three principal stocks—the LAPYGIAN, the ETRUSCAN, and the ITALIAN, the last being subdivided into the Latin and Umbrian, and the second of these subdivisions including several tribes of Central Italy, as the Umbri, Marsi, Volsci, and Samnites.

Peninsulas, such as Greece, Italy, and Spain, backed up on the one side by mountains, and offering on all sides an extensive line of coast, have been, of course, peopled either from the land or from the sea. There are certain natural conditions which help to show in which direction the stream of immigration is most likely to have flowed; and a guide is also furnished by the successive waves of population which have passed over the same land in the period of recorded history. In the cases of Greece and Spain, the islands of the Archipelago and the narrow Straits of Gibraltar afford facilities for access from Asia and Africa respectively, which do not exist in the case of Italy, unless it be across the mouth of the Adriatic. But decisive arguments are presented against the last hypothesis by the width of the strait between the coasts of Epirus and Apulia, by the dangers of the passage—proverbial among the ancients down to a late period—by the absence of any evidence that the earliest inhabitants of either coast were a seafaring people, and by the fact that the historical settlements in Magna Græcia were made in almost every direction rather than in this. On the other hand, the glorious climate of Italy, and the rich fertility of the great sub-Alpine plain, have in all ages attracted the tribes of the less favoured north through the passes of the Alps.

If, then, we assume the probability of successive immigrations by the same route in the prehistoric times, we shall expect to find the earliest inhabitants pressed down to the south of the peninsula. It is here, in fact, that we find traces of the IAPYGIAN race, in the peninsula called by the Greeks Messapia, and in modern times Calabria, the “toe” of Italy, as well as on the “heel,” or Apulia. Their numerous inscriptions, in a dialect more nearly akin to the Greek than to the other languages of the Italian peninsula,

and often exhibiting the very names of the Greek deities, suggest the probability that they belonged to the great Pelasgic family which peopled both peninsulas in the earliest ages, and which, if not the actual parent of the Hellenic race, was very near to it in kindred. This race was characterised by an unwarlike simplicity, which gave ground before its own hardier and more warlike scions, as, in its own mythology, Saturn was expelled by Jove. In Greece, it remained comparatively undisturbed in Epirus, and in other parts it was driven back into the mountain fastnesses; while on the less intricate surface of Italy it seems to have been forced back in mass towards the south. The close connection of this Iapygian race with the earliest Greeks may help to account for the ease with which the Hellenic settlements were made in Magna Græcia. The relations of the Iapygians with the Siculi is a question not yet determined.

The two branches of the great ITALIAN race, which occupied the central part of the peninsula, have left us much more distinct traces of their nationality in the peculiar forms of their languages, which exhibit a clearly-marked difference from the Greeks and Iapygians on the one hand, and from the Etruscans on the other; while the points of resemblance are sufficient to establish an affinity with the Greek nearer than with any other of the Indo-Germanic languages. The fact, so important to be clearly apprehended in the study of language as well as history, that Greek and Latin are but dialects of one common tongue, was vaguely recognised in the guessing attempts to derive certain words in the one language from the other, before comparative grammar became a science.

The Greeks themselves recognised the unity of the Italian races, to the exclusion of the Iapygian and Etruscan, by applying to them collectively the name of *Opici*, which is

only another form of *Osci*, just as the Latins included all the branches of the Hellenic race under the common name of *Græci*. The parallel has been carried so far as to suggest a comparison between the division of the Hellenes into the Ionian and Dorian races with that of the Italians into two great branches, the eastern and the western; and of these the western is represented in historic times by the Latin nation; the eastern by the Umbrians, Sabines, Marsi, Volsci or Ausones, and other tribes, which extended from the north-eastern coast down into southern Latium and Campania. The last-named district seems to have been of old the chief seat of the Oscans; and here their language was preserved, both as a popular dialect and in the farces known at Rome as the *Fabulæ Atellanæ*. These eastern Italians are again subdivided into two chief branches, a northern and a southern, the former embracing the peoples of Umbria, the latter those included under the name of Oscans in its widest sense, and, after they had ceased to be a people, represented chiefly by the Samnites. Hence the two branches of the Italian race are distinguished by the names of *Latin* and *Umbro-Samnite* or *Sabellian*. The former branch gave rise to the Roman State, which now becomes the central point of our history; but, before describing its rise, a few words must be added concerning the other chief people of the Italian peninsula.

At their junction with the Maritime Alps, the Apennines enclose the beautiful *Riviera*, or coast-terrace, round the head of the Gulf of Genoa, the Liguria of the ancients; and then, from the line of the River Macra, their bold sweep surrounds the magnificent country which has always borne one of the names of the race we have now to speak of. Physically, indeed, the region is bounded by that branch of the chain which runs southward towards Cape Circelli (the ancient promontory of Circe), along the eastern margin of

the valley of the Tiber ; but, from the foundation of Rome, this river divided Etruria from Latium. The Apennines shelter this country on the north and east, and their lateral chains diversify its surface with wooded heights and sweeping valleys, watered by the Arno, the confluent of the Tiber, and the intervening rivers. Of such valleys we may find types, celebrated by the poets, in the Sabine retreat of Horace,

“ In Vallombrosa, where the Etrurian shades,
High overarch'd, embower.”

This fair region was once, in all probability, divided between the Ligurians and the old Siculian or Iapygian inhabitants of Italy ; but in the historic times, it was the home of the people who called themselves RAS, *Rasena*, or *Rasenna*, but were named by the Greeks *Tyrsemi* or *Tyrrheni*, by the Latins *Tusci* or *Etrusci*, and their land *Etruria*. Their origin and early growth forms one of the most interesting and difficult problems of antiquity. A supposed Oriental element, of which, however, even some ancient writers denied the existence, in their customs and institutions, gave rise to the fable that the ancient Lydian king, Tyrsenus, had led a colony into Etruria ; and the theory that they came by sea from the East has found advocates in modern times. But it is far more probable that their origin is to be sought beyond the Alps. It seems certain that, as early as the foundation of Rome, the Etruscans were a very powerful people, extending from the Alps over the plain of Lombardy and the western part of Italy as far to the south as Vesuvius. At the northern limit of this wide region, the central chain of the Alps (in the *Grisons* and Tyrol) was occupied by the Rhætians, a name very similar to *Rasenna*; and ancient traditions represent the Rhætians as a branch

of the Etruscans, driven back into the Alps when the mass of the nation were expelled from the plain of Northern Italy by the Gauls. It seems very probable that the tradition, as often happens, has only inverted the true order of the movement, and that the Rhætians were (and, to some extent, still are) the representatives of the old Rasenna in or near their ancient seats. We have the testimony of Livy, whose native city, Patavium (*Padua*), was not far from the Rhætic Alps, that the Rhætian language closely resembled the Etruscan; and singular likenesses have been traced between local names in Rhætia and those of ancient Etruria. But the Rasenna alone did not form the Etruscan nation. It appears that a branch of the great Pelasgic race, who were the earliest known inhabitants of the whole region to the south of the Alps and the Balkan—a branch which had made greater progress than the rest in civilisation and power—crossed the Alps and Apennines, and drove out the Umbrians from the region along the western coast, as the latter had previously driven out the Iapygians; and that these Tyrrhenian Pelasgians were in turn subdued by the powerful Rasenna, who descended from the Alps. The Rasenna did not expel the Tyrrhenians, but formed a dominant aristocracy, like the Normans in England. From the amalgamation of the conquerors with the conquered seems to have sprung the great nation of the Etruscans, whose high civilisation and maritime power is one of the earliest known facts of European history.

Unfortunately, the problem of their origin derives little aid from the powerful instrument of comparative philology, not for want of considerable remains of their language, but because the efforts to decipher their sepulchral inscriptions have been attended with scarcely any success. The great obstacle seems to be the want of close affinity to any known

language. "The Etruscans," says Dionysius, "are like no other nation in language and manners." There seem, however, to be isolated elements in the Etruscan language closely akin to the Greek, and others like the Umbrian, thus representing the Pelasgian Tyrrhenians and the Umbrians, whom they are said to have displaced; while the bulk of the language, quite distinct from both these and from the whole Græco-Latin family, is supposed to represent the dialect of the conquering Rasenna. If the opinion recently advanced should be confirmed by further researches—that this Rasennic element is akin to the Scandinavian dialects—we should be brought to the deeply-interesting result that an infusion of Gothic blood gave its wonted stimulus to the greatness of the Etruscans, and that the Lombard plain was peopled to a great extent, in the most ancient as in modern times, by the fair-haired Teutons.

For let their origin have been what it may, their ancient power and civilisation are unquestionable facts. In the earliest ages of European history they overspread the whole plain of Northern Italy, where remnants of the Etruscan population were left, after the nation had been expelled by the Gauls, as, for example, at Mantua; and other important cities were of Etruscan origin. Among these was the port of Adria, which, by giving its name to the Adriatic, has borne witness down to the present day of the maritime power of the Etruscans in the eastern sea; while, on the opposite side of the peninsula, they gave their own name to the Tyrrhenian or Tuscan sea. Their naval enterprise is constantly referred to in Greek poetry and history. The colonies in Magna Græcia and Sicily were harassed by Tyrrhenian pirates; and, in B.C. 538, they joined the Carthaginians, with sixty ships, in the great sea fight with the Phocæans off Alalia in Corsica. They were leagued with the

Carthaginians by treaties of commerce and navigation, with the view of preserving their empire in the western Mediterranean against the maritime enterprises of the Greeks. Meanwhile they had extended their power by land southwards as far as Campania, where, as well as in Central Etruria, they founded a confederacy of twelve cities, among which were Capua (which they called Vulturnum), and probably Pompeii, Herculaneum, and other cities on the coast. Here they came into conflict with the Greek cities, about B.C. 500, the epoch of their greatest ascendancy; but they did not succeed in reducing them. They made a great attack on Cumæ in B.C. 525, and again in B.C. 474, when Hiero of Syracuse, called in to the aid of the Cumæans, totally defeated the combined fleets of the Carthaginians and Etruscans. This was a great blow to the maritime power of the latter people, and before long we find the Syracusan navy ravaging the coasts of Etruria, and seizing the island of Æthalia (*Elba*) in B.C. 453. The Tyrrhenians sent a force to the aid of the Athenians in Sicily in B.C. 414; and, on the other hand, Dionysius I. led an expedition against Cære in Etruria (B.C. 387). Some time before this, the Samnites had conquered the Etruscan settlements in Campania, and the Gauls had overrun the plain of Northern Italy, so that the Etruscans were almost confined to the limits of Etruria Proper. Their expulsion from Melpum, the last of their possessions beyond the Apennines, coinciding exactly with the taking of Veii by the Romans, marks the epoch of the decline of the Etruscan state (B.C. 396). But it took more than another century to complete their conquest by the Romans; and as late as B.C. 307 we find their navy taking part in the war of Agathocles with Carthage. A fatal blow was given to their power in Etruria itself by the victory of Q. Fabius Maximus over the

united confederacy, at the Vadimonian lake (B.C. 310). A few years afterwards, their last great stand against Rome, in league with the Umbrians, Samnites, and the Gallic Senones, failed in the two great battles of Sentinum, in Umbria (B.C. 295) and the Vadimonian lake (B.C. 283), and the final triumph over the Etruscans as a nation was celebrated by Q. Marcius Philippus in the same year in which Pyrrhus arrived in Italy (B.C. 281). The few later wars were isolated efforts of single cities, the last being the revolt of the Faliscans in B.C. 241. But it seems clear that the Etruscans were the last people of Italy who submitted to the Romans.

CHAPTER I.

THE MONKEYS.

Arimi, Apes.

OF our forty Etruscan fossils, I pick up the word *arimi*, which means "apes," and I take it first, for the analysis of this word will illustrate the principles and methods which I wish to follow in the whole of these investigations.

Hesychius translates *arimos* by the Gr. pithēkos, which commonly means "an ape," but may also mean "a monkey." I shall therefore take the Etr. *arimi* to mean either "apes" or "monkeys." The common name "ape" is the same in all the Celtic and Teutonic tongues, G. apa, apag, I. apa, K. ab, eppa, D. aap, Da. abe, Ic. ape, Ger. affe, E. ape, o. h. Ger. affin, Sl. opica. These are all abraded forms of the native Indian word kapi, which in Sanscrit means "active, nimble"; the name and the thing which it signifies both come from Hindostan. The ships of King Solomon brought apes from India, and the H. word kôph is only an adaptation of the S. kapi. The Greeks also have preserved the initial guttural, for Aristotle applies the name kēbos, kēpos, keibos to a species of long-tailed monkeys. On a mosaic pavement at Præneste, a town in the Latin territory of ancient Italy, there is the figure of an ape or monkey with the inscription kēipen. The restricted use of the word kēbos by Aristotle, and the

disuse of it in classic Greek, seem to indicate that it is an old Pelasgic word.

It is strange that while other European languages have retained the Sanscrit name "ape," the Greeks have for it substituted *pithēkos*. Does this imply that the Celts and Teutons have a more intimate connection with, or an earlier separation from, the primitive families of mankind, and that the Hellenic immigration introduced the word *pithēkos* and displaced *keibos*? The Latins have *sīmius* to mean "an ape"; I can see how *keibos* may become *sīmius*, but I cannot see how the root *kapi* can give the Gr. *pithēkos*: this must, then, be a different word. I believe that *pithēk* is the G. adj. *beathach*, *beothach*, the same as *beosach*, "brisk, lively," equivalent to the F. *spirituel*, which is also an epithet applied to a monkey. The G. root is *beo*, "alive, sprightly, lively," from which come G. *beath*, I. *beatha*, "life, food," L. *vita*, Gr. *biotē*, with which compare the E. verb *be*, and the S. *asu*, "life," with L. *esse*. In modern G. *beothach* is a noun, and means "a beast, an animal," but an adj. form, *beothail*, means "lively, brisk," and the verb *beothach*, "to animate, to enliven." *Pithēkos*, then, is the "lively" animal, "*l'animal très spirituel, des animaux le plus spirituel*."

The L. *sīmius*, "an ape," is said to come from the L. adj. *simus* "flat-nosed," but this derivation is more fanciful than true, and is not, moreover, supported by any other evidence than the similarity of the two words. I derive L. *sīm-ius* from the Gr. *keib-os*, for *b* and *m* being by Eastern tongues pronounced very much alike, *keib* gives *keim*, then *heim*, and by changing *h* into *s* as in Gr. *hex*, L. *sex*, the form *seim* would give L. *sīm-ius*; the diphthong in *seim* also accounts for the

long *i* in *sīmius*. The affinity of *b* to *m* is shown by the connection between the L. *tub-er* and *tum-eo*, *hiems* and *hibernus*. *Sīmius*, thus, may come from the S. *kapi* through the Gr. *keibos*, but by a longer and less direct route than the Celto-Teutonic *apa*.

Kapi, then, is a descriptive name meaning "nimble." In passing into G., the *k* becomes *t*; hence the G.-I. *tap-aidh*, "clever, active," and *tap-adh*, "cleverness, agility," and also the I. *tap-amh-uil*, a double adj. form equivalent to such a word as "act-ive-like." The K. shows no trace of *tap-aidh*, but it has the non-Gadhelic adj. *siongc*, "active," from which I take the F. *singe*, "an ape," while the F. *guenon*, *guenuche*, "an ape" or "monkey," is also a Celtic word, being the G.-I. adj. *guanach*, "light" in movements, "active." The K. has an adj. *gwneuth-urol*, but the lineaments of this Kymric gentleman's face show him at once to be a very distant and late descendant of the G. *guanach*. In Celto-French, then, there are two different words which mean "an ape," the one *guenon*, *guenuche*, being taken from a Gadhelic word which is found only in a very diluted form in Kymric, while the other French name is purely Kymric. Does this indicate that France was once occupied by two great branches of the Celtic family, the Gadhelic first and then the Kymric, or by both of them simultaneously? I take the Kymric to be the later and intrusive element, and, like the Belgæ, to be a Teutonised Celtic race and language.

In fine, since the name for "ape" in so many languages means the "active, nimble" animal, we may expect the Etr. *arimi* to have a corresponding meaning. And so it has, for in G. the adj. *ealamh* means "quick, active, nimble," and this, by the simple change of one liquid for another, gives the Etr. *ar-im-i*. The *-amh* in the word

ealamh is a very common adj. termination in Gadhelic. The root eal is one of the early root-forms of human speech, for the H. has kâl-al, "to be light" (of which the primary signification is "to be swift, fleet") and châ-l-âz, "to be active"; the Ch. has châr-az, and the H. châl-âz-âyim, "the loin," to which the girdle was bound when a man was about to engage in "active" exertion. Observe that here the Ch. puts *r* for *l*, the same change as in *arimi* from ealamh. As the H. chal readily softens into yal, G. eal, the antiquity of the G. word ealamh and the Etr. *arimi* is unquestionable. The form of the G. word being that of an adjective, and the identity of its root with the H. chal, justify the belief that ealam- is earlier than arim-, and therefore its parent.

From the G. eal-, "active," I take the L. verb, sal-io, "I leap," for cognate with the root châ-l the H. has sâl-ad, "to leap," as a horse; and the H. word amoz, "active," is used by the Arabs as a descriptive name for a frisky, "nimble" horse.

At one period of my investigations I was disposed to regard *arimi* as an archaic form for a-simi—that is, "the sim-ii"—and to refer both words to the G. afheam, "the rump," which might become aseam, asim, for in G. *fh*—that is, *f* aspirated—is pronounced *h* (as in the Scotch exclamation "haith" for "faith"), and the interchange of *h* and *s* is common in the Celtic dialects—as K. halen, G. salann, L. sal, E. salt; K. hên, G. sean, L. senex, "old"; but it is not likely that the Etruscans changed asimi into *arimi*; and the meaning "tail-less" does not suit "the monkeys." At another time I thought I had found the root of *arimi* in G. earr, "a tail," Gr. oura, orros; from earr I formed the adj. earr-amh, "tailed," whence *arimi*; but earramh, although a legitimate forma-

tion, does not exist in Gadhelic, nor does this derivation suit "the apes."

In English we transfer the name of the animal to a man, when he indulges in silly imitation like the ape; but the Italians, whose language furnishes us with the word "monkey" (*monicchio*), take the monkey from the man, for from *madonna*, "mistress," they take *monna*, "an old woman," and then *monnino*, *monicchio*, "an ape, a monkey."

Opinions of Others.

DONALDSON says: "There is no certainty about this word. The commentators would connect it with the Hebrew *chârûm*, which signifies 'snub-nosed' '*simus*'; but this is merely fanciful."

LINDSAY.—"Probably a Phœnician word, and derivable from the Hebrew *chârûm*, '*simus*,' 'snub-nosed,' as shown by Donaldson."

TAYLOR.—"Possibly *arimi* meant 'little men.' In the Turkic and Mongolic languages, *ar* or *er* is 'a man,' and 'little' is *hene* in Yenissei."

CORSSEN.—Nil.

CHAPTER II.

TREES AND PLANTS.

1. *Ataison*, a Climbing Vine.
2. *Pōpulus*, the Poplar-Tree.

1. *ATAISON*, a *Climbing Vine*.

AS this word further illustrates my method, I take it next. I analyse it into three component words, an-tais-fhion, "the soft, moist plant," or an-cais-fhion, "the twisting, climbing plant." Either meaning suits the nature of the vine. When it is grown as a standard, it is so weak that its young branches must every year be tied up to a stake, and thus secured from the ravages of high winds; in spring, the remarkable flow of sap which it shows, and the ease with which its tender shoots may then be broken off, fully justify the name of "the soft, moist plant"; but if it is trained on a trellis, or, as in Northern Italy in the classic period, and, doubtless, in ancient Etruria also, if it is wedded to the lofty elms and poplars, the name "climbing plant" is equally appropriate.

But what is a vine? It is not a tree; it is not a shrub; it is not a flower, for its blossom is so minute as to be scarcely noticeable. It is a slender twig, producing fruit in such rich clusters and with such prolific abundance, that Mother Earth seems to have reserved her nectar and ambrosia for this the choicest favourite of her bosom. Wherever

a life-giving, fertilising sun smiles warmly and benignly on the face and lap of our all-bearing mother, a brittle vine-stick, thrust even rudely into her bosom, receives at once her fostering care, and, ere long, saturated with fatness, it bursts forth into bud, twig, and branch, and while still, as it were, an infant in years, it is covered with bunches of juicy berries, and to an extreme old age it continues to bear abundantly fruit after its kind. Well did the ancients make it the symbol of Dionysus, Bacchus, the Etruscan *Phu-phlun-th*, the youthful god who presides over the “fulness of Nature’s growth.”

Let us now look at the etymology of the G. words *an-cais-fhion*, *an-tais-fhion*.

The Gr. *oinos* and the L. *vinum* are the same word, and are of common origin; for, as is well known, *oinos* in old Greek was written with the digamma prefixed, and therefore pronounced *voinos*. In Greek, *oinos* also meant “the vine,” as is proved by the noun *oinanthē*, “vine-blossom.” Now, *oinos* and *vinum* are the same word as the G.-I. *fion*, “wine,” which also means “a vine,” as in *fion-lios*, “a vineyard,” *fion-duille*, “a vine-leaf,” where G. *duille* is the Gr. *phullon*, and the L. *folium*, “a leaf.” *Fion* in the construct state is *fhion* (pronounced *hion*), and *hion*, as usual, changes its initial letter into *s* (see *feam* and *halem*); from *sion* comes the Etr. *son* in *ataison*.

Instead of the double application of G. *fion*, the Kymric dialect uses two words; for in K., “wine” is *gwin*, but “a vine” is *gwinwydden*—that is, “a vine-tree.” The H. *yāyîn*, “wine,” is also cognate to G. *fion*, Gr. *oinos*, L. *vinum*; for it is probably an Aryan word (see *Rénan*, “*Lang. Sémi.*”), and formed from a root *gin* or *gion*, which in G. is written *fion*. In Armenia, Noah’s country, the

root-form *gini* is at this hour the common name for "wine." *Yāyîn*, then, may be equivalent to *ha ghin*, "the wine, the vine-juice." According to G. principles of pronunciation, at least, the construct form *ghin* would be sounded *yin*, and the H. article *ha* may be softened into *ya*, hence *ya-yin*. The syllable *ya* of the H. *yayin* is dropped in passing into the Aryan languages, as also in H. *yâkâr*, L. *carus*. Pott refers *oinos* and *vinum* to an Aryan root *wê*, "to weave," from which he takes also L. *viere*, *vimen*, *vitis*, *vitta*; while Kuhn refers *vinum* to a root *wân*, "to love."

For evidence as to the etymology of L. *vinum*, G. *fion*, I prefer to summon one of their kindred, the H. *gëphën*, "a vine." Let us hear what he says.

The word *gephen* means merely "a twig," or any gourd-like plant which trails or climbs, and sends out shoots producing fruit. The primary idea in it is that of "bending, bowing, weakness, and softness"; and so Gesenius derives it from an unused root, *gâphân*, "to be bent, bowed," which appears in the Ar. *djaphen*, "the eye-lashes," also a short "twig." This idea of "bowing, tenderness" appears also in other words of similar meaning, as in G. *gallan*, "a branch, a stripling"; G. *fiuran*, "a twig, a sprout, a stripling," L. *puer*; G. *faill*, "a twig," whence *faillinn*, "a falling off in health and strength," *faillinneach*, "weak, faint." Similarly from G. *maoth*, "soft, tender," is formed G. *maothan*, "a twig, a tender young person," like the H. *taleh*, "a young animal, a boy, a girl" (*talitha* in the New Testament), from H. *tâlâl*, "to moisten as with showers." From G. *maoth* I form L. *vitis*, "a vine," for the construct form *mhaoth* would be pronounced *vuit*, whence *vitis*, "the moist, tender" plant; the L. *mitis*, "mild,

gentle," is also the G. *maoth*, but with the *m* unaspirated. Besides *maoth*, there is in Gadhelic another adjective meaning "soft, moist, tender"—it is *tais*; and if we take G. *fion* in the primitive sense of "a twig," *tais-fhion*—that is, *tais-hion*, *tais-sion*—with the G. article an prefixed, would become *an-tais-sion*, Etr. *ataison*, "the soft, moist twig." Again, if G. *tais*, "tender," be written *cais*, *k* for *t*, and if the *k* be changed into *p* (as in Gr. *hippos*, (h)ikkos, "a horse," and L. *pinna*, "a feather, a wing," G. *cinn*), the G. gives the Gr. *pais*, "a boy," so named from his "tenderness"; the primitive word, H. *nā'ār*, "a boy," has the same idea in it, for it is applied to a child newly born, and to a child just weaned.

The etymology of L. *vitis* from G. *maoth*, "soft, tender," appears to be correct, and, if so, analogy would lead me to believe that Etr. *ataison* means "the soft, tender plant"; but as Hesychius calls it "the climbing vine," I have another derivation which suits that meaning. *Cas* is a G. verb which means "to twist, bend, curl, climb"; as an adj. *cas* means "twisted, curled," and from it comes the G. noun *cais*, *caise*. Now, putting *t* for *k* (*c* hard), we have, as before, *an-tais-sion*, Etr. *ataison*, "the twisted, climbing vine." I think that L. *pam-pinus*, "the climbing tendril of a vine," has the same meaning, for G. *cam* means "to twist, to curl," and the *pin-us* seems to be G. *fion*, as above; thus *cam-fion* may give *pam-phin*.

Is the L. *vinum* formed from the G. *oinos*? Most etymologists say, Yes. I say, No. Because if *vinum* be from the Greek, then *vitis* must be Greek too, for it seems absurd to suppose that the Romans took their "wine" from Greece, and their "vine" from Celt-land. Therefore I say that both *oinos* and *vinum* are from the Celtic *fion*, from

which language also comes the L. *vitis*. The name for so familiar an article as wine must belong to the very earliest stage of the Greek language, the Pelasgic; and if the Pelasgi were Celtic, as will appear probable from other evidence which I shall presently produce, it is not too much to say that both *oinos* and *vinum* are only forms of the G. *fion*.

Connected with the G. words *faill* and *faillinn* which I have quoted, and probably cognate with H. verb *gâphân* (see next page), the G. has the adj. *fann*, "weak, faint, languid, infirm in health," from which I take the Etruscan *Vanth* (*Fann-th*), the guardian angel of the "weak, faint, languid, departing" spirit, which must go with him to be "locked up" in *kulmu* (G. *cuil-idh*, "a lockfast place"), the prison-abode of Hades; he is pictured on the marble sarcophagus of the Aphuna tomb at Clusium, waiting at the gate of Hades (*kulmu*), key in hand, ready to receive the noble lady who is in the act of bidding the last farewell to her friends. The root of G. *cuilidh* is the same as the L. *celo*; and in the same sense the H. *chashek*, "darkness," is used to mean "Hades," or an underground prison, or even death. Another Etruscan mythological name, *hinthial*, is found along with *Vanth* on a tomb at Vulci. This word *hinthial* has occasioned much discussion, although it is agreed that the meaning of it is "ghost." On a bronze mirror discovered at Vulci, there is carved a representation of the necromancy of Odysseus, as related in the eleventh Odyssey, line 50. Under the guidance of Hermes, the prophet Tiresias has risen from the shades in bodily form; but that form is lifeless, for the head droops low upon the shoulder of the god who is supporting him with his arm, the face is wan, the eyes are closed, and the body leans helplessly on a long staff, the broad upper end of which is placed under the arm-pit. Over this drooping figure are

inscribed the words *hinthial Tiresias*, which must mean “the shade or spirit of Tiresias.” That the spirit was regarded by the Greeks as an existence, separate and distinct from the body, is evident from the same book of the *Odyssey*, line 601, where the spectre of Heracles speaks and moves about; but it is

“A shadowy form, for, high in heaven’s abodes,
Himself resides, a god among the gods.”

And again (*Iliad*, 23 : 103)—

“’Tis true, ’tis certain; man, though dead, retains
Part of himself; th’ immortal mind remains :
The form subsists without the body’s aid,
Ærial semblance and an empty shade.

* * * *

Alas! how different! yet how like the same!”

In the first of these lines from the *Iliad*, Achilles expresses his surprise to find in the abodes of Hades both spirit and bodily form, for he says—

“ὦ πόποι, ἦ ῥά τις ἔσται καὶ ἐν Ἀΐδαο δόμοισιν
Ψυχὴ καὶ εἶδωλον.”

Thus the scene on the Etruscan mirror is quite in keeping with the notions that prevailed in the Homeric age as to the dead; for although Tiresias has a corporeal presence, yet he appears as a wan, bloodless soul, from the “domus exilis Plutonia.” Hence the meaning of the word *hinthial* in the inscription is clear, but the derivation of it is still undetermined. I offer this:—Cognate with *fann*, perhaps a modified form of it (as Gr. *phullon* = G. *d(h)uille*), is the G.-I. *tinn*, “sick, faint with disease” (cf. E. *thin*, Gr. *teino*, H. *katan*), having the further meaning of “weary, exhausted” with the ills of life; from this word, if written *tann*, I form Gr. *than-atos*, “a wasting, fatal disease,

death" (cf. Gr. *thelo*, "I wish"; G. *toile*). In G. there is an adj. *tana*, "thin, emaciated," which, used in the same sense as H. *ballahoth* (*ut infra*), would give Gr. *thanatos*, "death," and *thnēsko*, "I die"; *thnēsko*—that is, *than-ēsko*—would thus mean "I begin to waste away." Now, the G. *tinn*, in its construct state, is *thinn*, pronounced *hin*; and if to this we add the Etruscan personal formative *th*, as in *Vanth*, *Larth*, and in such words in English as *wrigh-t*, from *work*, we have *hin-th*, "the person who is weary, weighed down to the grave"; then the adj. termination *-ial*, "belonging to, like to," which exists in L. also, as in *mart-ial-is*, *di-al-is*, &c., added to *hinth*, gives *hinthial*, the spirit of him who has gone down to the grave "weary," worn out with years or pain. That this was the light in which "shades" were regarded in the early Etruscan age is manifest from the terms used in the Homeric poems, where constantly the "*dii manes*," the shades of the dead, are called "*hoi kamontes*," "*hoi kekmēkotes*" (participles of the Gr. verb *kamno*), "those who have been sick, ill, and now are worn out and (*defuncti*) done with the affairs of life."

The Gr. verb *kamno* itself may be traced to a connection with the G. *fann*, which I have supposed to be the same as the H. *gâphân*, "to be bent, bowed," from which H. *gephen*, "a vine," comes. For if *gâphân* be written *gabhan*, *gaban*, *gaman* (*m* for *b*, see *tuber*), the next step is *kam-n-*, the Gr. verb *kamno*; again, if the syllable *ga* be dropped, the H. *gâphân* becomes *phan*, the G. *fann*, as above.

The same idea of "weakness, weariness" is associated with the shades of the dead in the Old Testament Scriptures, as in Isa. ch. xiv.; Ps. lxxxviii.; Prov. ch. ii.; Isa. ch. xxvi. In these passages the dead are called *rephaim*,

a name which Gesenius takes from râphâ "feeble, weak, flaccid"; they are bloodless, weak, and languid, like a sick person, but retain their powers of memory. In another passage (Job ch. xviii., v. 14) death is the "king of terrors"—H. bâllahôth—which name is formed from bâllâh, "to waste away" through sickness, affliction, or other causes. Homer, also, speaks of this "king of wastings" as basileus nekuessi kataphthimenoisin, "king of the wasted dead"; and let us observe that this verb phthino, "I decay, I waste away," preserves both the *f* of fann and the *t* of tinn. All this is in harmony with the meaning which I find in Etr. *hinhial* if it be derived from G. tinn, "sick, faint with disease." Further, in the twenty-third Psalm, tzâlmâveth is "the shadow of death," a state of sickness and declining strength; and frequently in the book of Job tzâlmâveth has "gates" (Homer's Aïdao pulai), forbidding return. This supports my view of the derivation of Etr. *Vanth* and *kulmu*.

Elsewhere in the Old Testament, the rephaim are a race of giants dwelling in Canaan, and probably descended from the aboriginal inhabitants. Gesenius makes rephaim to be a Gentile name formed from Rapha, the ancestor of the race. Considerable difference of opinion, however, exists among the learned whether rephaim, "the giants," and rephaim, "the shades of the dead," are the same word. Some say that "the dead" are called rephaim from an old notion that Sheol or Hades was the cave-dwellings or prison-house of the spirits of rebellious "giants." But the connection of L. manes, "the shades of the dead," with immanis, "huge," and the fact that the word rapha exists in Arabic, in the sense of "tall," point to a common derivation of rephaim in both senses. And this, I think, is not impossible; for, as the H. verb raphah, which means

originally "to throw, to cast," may be used to describe the action of a person who "throws" himself down "supine" on the ground through exhaustion, thus giving to *rephaim* the meaning of "the exhausted ones," so, like the H. *râphād*, it may mean "to stretch out, to spread out," and thus acquire the meaning of the Ar. *rapha*, "tall," whence *rephaim*, "the giants." Another form of the H. verb *râphah* is *râmāb*, "to throw, to cast, to shoot with a bow," which is probably cognate with H. *râmām*, *rûm*, "to be high, lofty," whence H. *ram*, "high."

Synonymous with the H. verb *raphah* is the G. verb *sinn*, "to stretch out, to extend, to lie at full length, to grow in stature," participle *sinn̄te*, "stretched out, grown in stature, tall," in which the double meaning of *rephaim* appears. And just as in Greek the Ionian *s* becomes the Doric *t* (cf. *sēmeron*, Attic *tēmeron*), so the G. *sinn*, "to stretch, to grow tall, slender, attenuated," and consequently "weak," is the same word as the G. *tinn*, "sick, faint, weak," from which, as before, I form Etr. (*hinth*) *hinthial*. The G. *sinn*, *tinn*, gives L. *tend-o* (*d* for *n*), Gr. *tein-o*, "I stretch," and L. *tener*, "tender," in a delicate, "growing, stretching" condition. To G. *tinn*, the Kymric, as is frequently the case, prefixes *ys*, that is *s*, making *ystyn*, *estyn*, "to stretch out, to extend."

The same idea of "weakness, prostration," as applied to the dying or the dead, exists in the H. verb *châlāsh*, "to prostrate," which is the word used in "Man dieth and wasteth away" (Job xiv. 10); and in "Let the weak say I am strong" (Joel iii. 10). Death is the twin-brother of sleep; and when Job (xiv. 12) says, "So man lieth down (H. *shâcāb*) and riseth not," he expresses a fact of universal experience. The "lying down," the prostrate condition of the dead, was in Etruscan indicated by the word *lupu* (he

died ?), so common in Etruscan mortuary inscriptions. This word I take from the G.-I. *leaba*, “a couch,” *lúb*, “to lie down,” with which compare S. *sastara*, “a couch, a sacrifice,” and S. *sasçyita*, “dead.” With the G. *lúb* corresponds the H. verb *shâcāb*, “to lie down” (as above), often used of those who are dying, or of the dead. Connected with Etr. *lupu* is the name of an ancient Italian deity, *Libitina*, the goddess of funerals. If further evidence in support of the meaning I assign to *lupu* be required, I quote the Ar.-Pers. word *muzja*’, “a bed, a tomb.” The Etruscan modes of burial much resembled those of the ancient Persians.

I think, therefore, that on Etruscan tombs *lupu* is equivalent to “laid to rest,” and this aptly describes the regal state in which the Etruscan noble dead were laid down in their chamber-tombs.

The S. *sastara*, “a sacrifice” for the dead, brings up the Etr. *zilach*, *zilachnu*, which some Tuscanologists suppose to mean “a sarcophagus.” I take it to be of the same origin as L. *silicernium*, “a funeral entertainment,” and both to be derived from G. *feille*, “a feast, a holiday, a festival.” The word *feillach*, *feillachan*, a diminutive from *feille*, would, by placing *s* for *f* aspirated—that is, *h* (see *halen*)—give Etr. *zilach* and *zilachnu*; while *feillach*, with the G. formative *-earna* added, would give L. *silicernium*. It is rather remarkable that the G. *cuilm*, which seems to be the same word as Etr. *kulmu*, also means “a feast, an entertainment.” But it is not my purpose at present to discuss such words as *lupu* and *zilach*, the meaning of which is conjectural. I offer these suggestions without further proof to support them, merely to show that the Celtic can, with some degree of probability, be used to explain other Etruscan words than the forty which are my theme.

*Opinions of Others.**ATAISON.*

DONALDSON.—Nil.

LINDSAY.—“From *at*, equivalent, I conceive, to *vitis*, ‘the vine,’ and *as*, *as-on*, ‘to creep.’”

TAYLOR.—The two Turkish words, *ot*, “plant,” and *uzum*, “grape,” sufficiently explain this word as “the grape-plant.”

CORSSEN.—Nil.

VANTH.

DONALDSON.—Nil.

LINDSAY.—“Probably identical with *weinôt*, ‘ululatus, fletus, planctus,’ and a personification of grief or tears.”

TAYLOR.—“The Angel of Death.” In Turkish, *vani* means “ready to perish”; and the substantive *fena* (*vana*) means “destruction, annihilation, death.” The Finnish *wana*, and the Hungarian *ven*, mean old, a sense closely allied to the Turkish *vani*, “ready to perish.”

CORSSEN.—“The goddess of Fate and Death. The name is connected with S. *van-ajā-mi*, ‘I slay,’ *vanus*, ‘a warrior’; Goth. *vinn-an*, ‘to suffer, to take pains,’ *vunn-i-s*, ‘pain, suffering,’ *vun-da-s*, ‘wounded,’ all from the root *van*, ‘to slay.’”

HINTHIAL.

DONALDSON.—Nil.

LINDSAY.—Nil.

TAYLOR.—“The same as Finnish *haldia*, ‘the guardian spirit’ of the object. The first syllable is the Tungusic *han*, and the Mongolic *tʼtsen*, words which denote the little images of wood or metal which are fabricated to represent the spirits of men and animals. The syllable *thi* is a root

denoting either death or the grave. The Etruscan affix *-al* is equivalent to the Latin word *natus*. Therefore *hinthi-al*, 'a ghost,' would be an agglutinated word, meaning literally 'the image of the child of the grave.'

CORSSEN.—Signifies "the departing soul, the shadow of death." The root-form, *hinth-*, must mean "slayer," or "death." Connected with the Umbric *hon-du*, "killing," S. *han-ti*, "he slays," *han-as*, "slaying," &c.

KULMU.

DONALDSON.—Nil.

LINDSAY.—"Evidently a personification of *qvalm*, *evalm*, 'death.' Root, *qual* (S. *jval*), 'flagrare,' *jvar*, 'ægrotare.' *Kulmu* is thus equivalent to 'the angel or demon of death.'"

TAYLOR.—In the Finn mythology, *Kalma* is the name of the deity who pre-eminently rules over the grave and its inhabitants. The root *kul*, meaning "death," may be traced through the whole region of Ugric speech.

CORSSEN.—The goddess *Culsu*, with torch in the right hand and shears in the left. The root is the same as in Lat. *oc-cul-ere*, "to hide," *cu-cull-us*, "a cowl," *domi-cilium*, "a dwelling," *cal-igo*, "darkness"; Goth. *hul-j-an*, "to conceal." From the root *kul*, "to cover, to hide."

LUPU.

DONALDSON.—Nil.

LINDSAY.—"Compare either with *lib*, *lif* (A.-S.), 'vita,' 'life,' or with *leiben*, 'to leave,' *geleibet*, 'relictus.'"

TAYLOR.—"The verb *lupu*, 'he died,' is derived from the Ugric substantive verb. In the Turkic and Tataric languages *olup* or *ulup* is the gerund, . . . and means 'in being, in existence.' *Lupu*, 'he was in existence,' which would be a euphemism equivalent to 'he died.'"

CORSSEN.—*Lupu* means “sculptor,” connected with the Lat. *sculp-ere*, *scalp-ere*, “to cut, to carve, to engrave,” *glub-ere*, “to peel off”; Gr. *gluphein*, “to engrave,” *glaphein*, “to hew, to carve.” From the root *sculp-*, *scalp-*, originally *skarp*, “to cut.”

ZILACH.

DONALDSON.—Nil.

LINDSAY.—“*Zilachnke* would appear to signify, generally, ‘tomb or coffin’; and on dissection it resolves itself into *teil*, ‘portio,’ or ‘what is separate,’ and *aschen*, the genitive plural of *esch*, ‘favilla,’ ‘ashes.’ *Zilaschenke* would thus mean ‘repository for separation of ashes’ of the dead. It is thus analogous to ‘sarcophagus.’”

TAYLOR.—“I take *zilach* to mean ‘sarcophagus.’ The first syllable seems to be the widespread Turanian root *sil*, which means ‘to pierce,’ and the second the equally widespread root *ach*, which means ‘a stone.’”

CORSSEN.—Zile equivalent to Lat. “*silicem*,” *zilachnce*, “*ex silice fabricavit*.” Thus, Etr. *Zilachnu* signifies “the stonemason, the worker in stone.”

2. PŌPULUS, the Poplar-Tree.

This word naturally comes next, as the discussion of it is connected with Etr. *ataison*, “the vine,” and will introduce the etymology of the name *Phuphlunth*, the Etruscan Bacchus, the god of wine.

The vine was the gift of Bacchus, the Dionysus of the Greeks. He delighted also in the ivy, which, like the vine, is a weak climbing plant, and derives its stability from that to which it clings. The thyrsus-staff of Bacchus is entwined with ivy, and is crowned with pine-cones, an emblem of fertility. His Etruscan name was *Phuphlunth*, from which

comes the Etr. town-name *Phuphluna*, in Latin *Populonia*; his name seems also to be connected with *L. pōpulus*, "the poplar-tree," one of the trees on which the Romans trained their vines, and under whose grateful shade idolatrous worship was offered in ancient Israel. The tree that was thus honoured was the *white* variety—an indication that the worship was, in some respects at least, solar. The pine-cones, the drums, the ivy, the phallus, the baskets and garlands of figs, the sacrifice of a goat in his solemnities—all conspire to sanction the assertion that Dionysus, son of the solar Zeus and Demeter, was an ideal personification of the visible effects of the Sun-god's fructifying influences on Mother Earth. The emblems used in his mysteries are solar—the cone, the spinning-top, round cakes, ball, hoop, tuft of wool. Some of the ancients identified him with the sun; hence Arnobius exclaims, "What! you maintain that Bacchus and Apollo, the sun, are one!" In the Egyptian processions in honour of Osiris, the pontiff walked along clad in a leopard's skin, a tambourine was beaten, and a flower-stalk bound with ivy was carried about; these emblems led the Greeks to identify Osiris with their Dionysus. The fiery strength of the sun was ascribed to Bacchus; hence Arnobius says again: "Among the representations of your gods we see that there is the very stern face of a lion, smeared with pure vermilion, and that it is named *Frugifer*"—that is, the Fertile. The same symbol was used for the Persian Mithras (the sun) and the Egyptian Osiris.

His position in the Pantheon is subordinate and only semi-divine, for he ranks with Heracles and Pan among the *Dii Minores*. In the Homeric poems he has little honour; he is only "a joy to mortals." His worship originated in Thrace, a Celto-Pelasgian region, as I think; and it seems likely that it was introduced by wealthy immigrants who

came thither from the East a few generations before the war of Troy (see "Juventus Mundi"). A Dionysiac hymn asserts that Tursenians brought him over the sea—that is, from some Eastern land. This is also implied in a tradition mentioned by Clement of Alexandria, to the effect that Athênê and Apollo (both of them pure idealistic divinities) stole the manhood of Bacchus, put it in a box, and carried it to Etruria, where they taught the Tyrrhenians to worship it. If these statements have reference to any historic fact, they point to a fresh wave of immigration, bringing with it into Thrace, and thence into Greece and Italy, a more sensuous worship than that of the first settlers—a Nature-worship, corrupting the purer astral worship of earlier times; a worship inculcating the drunkenness even of women, and encouraging social immoralities unknown before. The Roman story about Fauna being scourged to death by her husband with rods of myrtle, for drinking wine to intoxication, may belong to such a period as this. Now, we know that, somewhere about fifteen centuries before our era, a great dynastic change affected the Chaldæan empire—the country was conquered by a race of a purer Semitic faith, the Arabs, whose sway lasted for 245 years (B.C. 1518-1273). It is not likely that during this period the Babylonian ritual, which contained so debased a worship as that of Beltis (Mulita), the queen of fecundity, was allowed to remain unchecked in its native seat. The baser parts of the Babylonian cult had probably sprung from the early Hamite population, while its purer Sabæism was Aryan; for there is some reason to believe that the true Chaldæans were a race of warriors and priests of Japhetian origin, who invaded Babylonia from the north, subdued the mixed Shemo-Hamite tribes that were there, and ruled over them for some time as masters. In Phœnicia, also, the ruling race

seems to have been Japhetian, in the midst of a Hamite people. The name Chaldæi is not unlike Gal(a)tæ, Keltæ, Celts, from the root gal, geal, "white, fair" (see *Æneid*, viii. 660, and Lactantius,—Fragments). Japhetians from Armenia or the Caucasus would certainly be a "fairer" race than the swarthy Cushites of the plains or of Libya. The names Gal-at-, Chal(-a)d-, Kel-t-, all contain the same essential consonants—G-l-d-, the *l* being formative as in other words; even Gadhelic has the same consonants, the *l* being transposed.

Whatever may have been the previous history of the Chaldaean religion, and the causes of its corruption, at all events we can scarcely doubt that, on the Arab invasion, many of the priests and people went out and wandered westwards beyond the limits of the states tributary to the Babylonian monarchy—and these extended nearly to the *Ægean Sea*—in search of a new home for themselves and their religion. It may be that then one great surge of voluptuous Nature-worship swept into Europe, disturbed the moral atmosphere of Pelasgian Dodona, degraded some of its gods, and banished others to the underworld realms of darkness. Other smaller waves may have followed from time to time, causing the usual amount of displacement among the tribal nations, and hurling Hellenes, Heracleids, and others upon Pelasgians and upon one another. It is, therefore, not at all improbable that the worship of Dionysus was comparatively recent in the Homeric age. Certain it is, however, that he represents the exuberant fertility of nature and the exhilarating effects which the enjoyment of the good things of this life produces in man. In Etruria, *Phuphlunth* was not one of the great gods nor one of the earliest, for his city Populonia was not one of the twelve cities of the league, and it was founded, at a much later

date than the others, by a colony from Volaterræ. In Etruria, as well as in Greece, the Dionysiac worship was a later importation.

His Etr. name *Phuphlunth* appears to me to consist of three parts, the last of which is the formative *th*, as in *Vanth*, which see. The rest I divide into *phu* and *phlun*, *phu* in the sense of "Nature" (Gr. *phu-sis*), and *phlun* the same word as L. *plen-us*, "full"; thus, *Phu-phlun-th* is to me "the deity who presides over the full exuberance of Nature."

There can be no question that the Gr. *phu-o*, both in itself and in its derivatives *phu-sis*, *phu-ton*, &c., has for its root-idea the generative, productive power of nature; and there can be as little doubt that this was the essential character of Bacchus, for even his possession of the phallus alone would prove this. In G. *bod*, *bu-id* means the phallus, from this very root *bu*, *phu-*. The root *phu-* is common in the Aryan stock of languages; for in Sanscrit there is the form *bhu*, whence *bhavami*, "I am," *bhâva*, "origin, existence," *bhâva*, "mundane existence," *bhuvana*, "the world," *bhū*, "the earth"; the Persian has *budan*, "to be," old Persian *bumish* (cf. L. *humus*), "the earth"; of the European branches, the *Ī.* has *fu-ere*, *fo-re*, "to be," and *fui*, *futurus*; the *Sl.* *buit*, "to be"; *T.* *beon*, "to be"; *Ger.* *bin*, *bist*; in *A.-S.* the root *bau* means "to live, to grow," and *bauan* "to cause to grow, to cultivate, to dwell, to build." From this root comes the Danish geographical term *by*, as in *Newby* (equivalent to the *Sax.* *Newtown*), the *N.* *bod*, "a house, a cottage," and the *A.-S.* *Scotch*, *bothy*, "the hut or cottage," in which the younger men of the labourers on a farm live in common. The *K.* has *bod*, "to be," and also *bôd*, "a dwelling, an abode"; also *býd*, "the world, the universe," *bydio*, "to dwell," and

y byd, "nature." The G., besides bod, as above, has bu, "was, were," biodh, "be," biodh, "the world" (whence perhaps L. mund-us, "the world," as if biod-d, mio-n-d, see tuber), bith (I. beatha), "life, living," (Gr. biot-ê), "the world," bithe, "the female" (as the producer), biod-ailt, "food, victuals," (Gr. bios), beo (K. byw, Arm. and Cor. bew), "lively, a living person," bean (cf. Bœotic bēna, "a woman," banetes, "wives"), "a woman," originally "a living person," whence I. fe-mean, "the producer of life," L. femina; also it has beothail, "lively, brisk, vital, pertaining to life," beoth, beath, "food, life," I. beatha (L. vita), beathach, "an animal," beathach-adh, "a feeding, a nourishment"; to all these I may add, as from the same root, the L. (feo), fetus, "offspring, fruit," and fecundus, "bringing forth in abundance."

In G. beathach, beothach, the *th* being quiescent is dropped, as in E. rein, from L. retin-eo; the word is then pronounced bēach, from which I take L. Bacchus and the Gr. Bacchanalian cry Iakche, or, with the digamma, Bh-iakche, equal to "Thou life-giving, feeding, nourishing god." The *phu-*, then, of *Phu-phlun-th* may be regarded as Gadhelic, for the G. has bu, "was," beo, "a living person," and other similar words.

Another G. word, talamh, will assist us in understanding the representative character of *Phu-phlunth*. While bhū means "the earth" in Sanscrit, the common name for "the earth" in Gadhelic is talamh. There is no etymon for it in Gadhelic, and yet it is clearly a derivative word, for -amh is only a termination; the root is tal. This is, I believe, the root which gives Gr. thall-ein, "to bloom, flourish, swell with abundance," whence thalos, "a young shoot, a twig, a youth"; thalea, "the joys of life," and the adjective thaleia, "rich, luxuriant." The L. tellus, tellūr-,

seems to come from the same root, for it is equivalent to G. tal-uir, the "fresh" blooming "earth," just as the Norse Sagas call the earth "green decked." Akin to G. talamh in meaning is the H. noun täbäl, "the fertile or inhabited earth," from the verb yâbäl, "to flow copiously, to bear, to bring forth as the earth." With the Gr. thallo Gesenius compares the unused H. root tâlâh, "to be fresh," which gives taleh, "a young lamb," and talitha, which see. Our English word "teem," as in the "teeming earth," exactly expresses the same idea as is contained in H. täbäl, "the earth," and probably also in the G. talamh, "earth," and this "teeming" is expressed in G. by làn, lion, the very word which, as I shall presently show, is a part of the name *Phuphlunth*. Thus the idea of "teeming abundance" quite suits Dionysus, if we regard him as a personification and deification of the rich, blooming exuberance of the earth or of nature. Connected with the root tal, in the sense of fertility, is the Roman marriage cry Io, Hymenæe! Talassio! and the Etruscan deity *Thalna*, who is often carved on the *specchj* or metal mirrors. On one mirror found at Vulci, *Thalna* is represented as a male form with a diadem of stars on his forehead and the upper part of his body bare; he is leaning on a staff near the Etruscan Zeus and Hermes. Out of the ground on which *Thalna* and the others are standing spring a twig of myrtle and two blooming flowers. Again, in the nineteenth Iliad, the Greek Invocation (line 258) places the Earth next to Zeus, and the Homeric Hêrê (Juno) seems to be a later and spiritualised apotheosis of the earth as a divine Nature-power. The coins of Pelasgian Dodona show, impressed on them, a head of Zeus with a diadem of oak leaves, and along with it a crowned female head, probably the Pelasgian Earth-power; in Athens the statue of Demeter (=Mother Earth) stood

next to that of Zeus. The Scythians regarded her as the wife of Zeus, but in Troas the Earth-goddess was associated with the worship of the Sun, of whom one aspect is Dionysus, *Phuphlunth*. Therefore, from the company in which he is found, both in Etruria and elsewhere, *Thalna* cannot be a deity of very inferior rank, as has been suggested, such as Thaleia, one of the Muses, or Thallo, one of the Hours. It is likely that he is some aspect of Dionysus, who is the son of Zeus, and whose myths in many ways associate him both with Zeus and with Hermes, as on the Etruscan mirrors. Even the myrtle-twigg pictured there tells that *Thalna* is a rich, blooming, ever-fresh power of Nature, like the ever-youthful Bacchus, for the myrtle is remarkable for its fragrance and its rich, ever-green foliage; and it was a sacred tree; Jove's lightning would never touch it.

But Bacchus, like his own *ataison*, is soft, tender, effeminate, "with tender limbs, and with a woman's perfectly free and easy-flowing lines of body" (Arnobius); and so *Thalana*, on other mirrors, is a beautiful female form, adorned with cloak, browband of stars, and earrings; she is always in excellent company, and usually stands under green bushes, which lovingly entwine themselves over her head; sometimes she has a twig of myrtle near her, but on two of them she is placed in immediate proximity to the Etruscan Zeus, and is assisting at the birth of Dionysus out of the thigh, and of Pallas out of the head of Zeus. Now, if Zeus (Dyaus) be the sky-god, his head must be his first appearance in the morning on the verge of the eastern horizon, and his thigh must be something near his mid-day ascension; and if Pallas be the early dawn, the daughter of Jove, who springs from his head every morning, armed with spear and shield, to do battle with the clouds of darkness, that for awhile have usurped her father's realms, and who helps to

chase them all away, so that Dyaus may again shine forth benignly on *Thalana*, Mother Earth, his spouse; and if Dionysus, from his thigh, be the product of the father's warming, noon-tide, fostering smiles, I understand why *Thalana* assists at the birth of both, and holds a place of honour by the side of highest Jove. I would therefore regard *Thalana* as the Etruscan Demeter; *Thalna* as a deity similar to Bacchus, but specially presiding over the fresh green foliage of earth; while *Phuphlunth* is the god of its richest, warmest, most refreshing fruits. Although this may have been the distinction between *Thalna* and *Phuphlunth* in the later mythology of the Etruscans, yet, as I have argued that the wine-god is an innovation upon the purer worship of an earlier period, for in the Homeric poems his features are but faintly defined, it is probable that *Thalna*, without any of the grosser attributes of *Phuphlunth*, was long among them the only deity to represent the green blooming freshness and fertility of the earth. If so, I would take *Thalna* (*Thalana*) to be both a male and a female divinity, like Deus Lunus and Dea Luna, Faunus and Fauna. In Rome, there was a *gens* Juventia, with the surname *Thalna*, probably an Etruscan family naturalised, with the name *Thalna* translated into Juventius, to denote the "ever-blooming youth" of *Thalna* or *Thalana*.

This double representation of a deity was common to other religions, for those which deified cosmic phenomena looked on each Nature-power as twofold, male and female, active and passive, generating and producing. *Thalana*, the Earth, is a female; *Thalna*, the embodiment of the solar earth-filling influence, is male. Sometimes the two were combined into one figure, like the Janus head, to signify their essential identity. On this subject Wilkinson

says: "In the Egyptian mythology, abstract ideas were made into separate gods. Of these, two are particularly worthy of notice—the Nature-gods, sometimes represented as the Sun and the Earth by people who were inclined to a physical rather than an ideal treatment of the subject." Also, in the Assyrian mythology, every male deity has along with him a female, who is usually his wife. In the Chaldaean Pantheon, the atmosphere-god (cf. Dyaus) is Vul, and his wife is Tala or Salamb-o, a name which closely resembles the G. *talamh*, Etr. *Thalna*, Gr. *thallo*, L. *tellumo*. Vul's wife is Sarrat (see s.v. Sar), "queen," equivalent to L. Rhea, from G. *righ*, "a king," for she is called "Regina." In the classic mythology, Rhea is an earth-goddess, like Demeter, and has also some connection with Dionysus. So far as to the character of the Etruscan Bacchus; now his name.

The syllable -flun in *Phuphlunth* I shall best explain by saying that it is the same as the L. *plenus*, "full." In G. it is *làn*, lion, in K. *llawn*, in Armoric *lan* or *leun*. In G. *lion* means also "to teem," *lionta*, "pregnant," *lion-mhor*, "abundance." In K. *llonaid* means "to fill," and *cyflawn* means "abundant." This last word shows that in the G. *làn* an initial *f* is suppressed; it is represented in the K. *llawn* by the initial *l*, which is sounded like *h*, which again is *f* aspirated. The H. *mâlâ*, "to fill," also shows that *m* (*b*, *bh*, *f*) is an essential letter in the root, and this is amply proved by the cognates of *mâlâ*, which are widely spread in the Aryan languages—S. *plê*, Gr. *pleres*, *pim-ple-mi*, *bluo*, *bruo*, L. *plenus*, T.-E. *full*, *fill*, Polish *pilmy*. The original idea is that of overflowing abundance, as in the cognates—Gr. *pleo*, *pleio*, "I sail"; *phleo*, *phluo*, "I overflow"; L. *fluo*, *fleo*, *pluo* (see Gesenius s.v.). This essential idea remains

in the G. lion, from which I take -flun in *Phuphlunth*. He is, therefore, the deity who is the protector and symbol of the "teeming abundance of Nature or of the Earth."

As a tree-name, pōpulus is the same as the S. pippala, pipal, the Indian fig (*figus religiosa*); this tree figures largely, sometimes grossly, in the myths and worship of Dionysus. On the altars of the Egyptian Pan (Khem), the fig-tree—an emblem of fertility—is always placed. I imagine that a more ancient form of the S. pippala must have been bhuppala or bhupala, for this, with the initial digamma-sound suppressed, would give G. ubhal, Ger. apfel, E. apple—a tree which, in climates and localities unsuitable for the fig-tree, might well take its place as the tree of "fertility"; bhupala would also bring us nearer to L. pōpulus. This hypothesis would also explain the use of "apple," in a general sense, to mean any tree bringing forth "fruit in abundance," for in Persian this same word is applied to the fruit of the juniper-tree. The Gr. mēlon (Doric mālon) and the L. mālum, "an apple," are used in the same general way, and include peaches, pomegranates, and oranges; of these, the pomegranate at least was a well-known emblem of fertility. The same root mēlo- forms names in Greek for a goat and for a kind of beetle—both of them connected with solar worship. I further conjecture that Gr.-L. māl- is connected with H. mālâ, as above, which, again, may be the same as S. bala, a noun which denotes any fertilising power, producing abundance, and this bala may be the second part of the S. pippala. All this agrees with the epithet "Frugifer" which is given to Bacchus.

Opinions of Others.

POPULUS.

DONALDSON.—"The poplar was sacred to Hercules, who

has so many points of contact with Bacchus. Have we not, then, in the word *phuphluns*, the root of *pôpulus*, a word quite inexplicable from the Latin language alone?"

LINDSAY.—Nil.

TAYLOR.—"No tenable Aryan etymology of *populus*, 'the poplar-tree,' has as yet been suggested."

CORSSEN.—Nil.

PHUPHLUNTH.

DONALDSON.—"Equivalent to Poplu-nus, the god of *poplu* (the poplar)."

LINDSAY.—"Compounded of *Phupl-*, a name—the same as *Apollo*—denoting 'son' in a divine sense, and *ans*, 'deity,' the title signifying 'the sun-god.' But proximately it takes its character, through symbolical association, from *ampel-*, or, as it must have been pronounced in Pelasgian times, *Fampelos*, the Latin 'pampinus,' and *ans*, 'deity' (*ut supra*), being thus equivalent to 'God of the Vine.' The same connection exists with *Hereules* also through his symbolical tree, the *pôpulus*, and the primitive *afl*, *Fafl-*, *popl-*, denoting strength."

TAYLOR.—"The suffix *-luns* is evidently the same designation of divine beings which is found in *Sethlans* and *Nethuns* [Etruscan god-names]. I am inclined to explain the first syllable of the name by means of the *Paiva* and *Pohjola* of the *Kalevala*. *Phuphluns* would thus be a solar deity—in fact, the sun himself; and the analogy with the Aryan *Dionysus* would be perfectly maintained."

CORSSEN.—*Fufluns*, *Fu-fl-un-u-s*. The stem *Fu-flo* is formed from the root *fu-*, with the Etruscan suffix *-flo*, as in Lat. *pati-bulu-m*, *tri-bulu-m*, *fa-bula*, *fle-bili-s*. The root *fu* is the Gr. *phu*, Sansc. *bhu*, "to cause to be, to originate."

Fuflo thus signifies "bringing into being, generating." Whence *Fuflunus*, *Fufluns*.

THALNA.

DONALDSON.—"Tal(a)na, the name of Juno, the goddess of marriage, which at once suggests the root of *Talassus*, the Roman Hymen; the Greek *talís*, 'the bride,' *dalis*, 'one betrothed.'"

LINDSAY.—"Applied to Juno as an epithet in the same manner as that of *Lucina*, in regard to her presidency over marriage. From *teil*, implying separation, division—a root found in special connection with marriage and parturition in the classical languages; and *anna*, 'nurse or mother,' *hev-anna*, 'midwife.' . . . Thalna may, perhaps, be *Lucina* or *Eileithuia*."

TAYLOR.—"Thalna is, doubtless, equivalent to Juno, and means 'the day.' The root is seen in the Ostiak *tschel*, *chatl*, the Samojed *jale*, *tala*, and the Andi *tljal*, *tshzal*, words which all mean 'the day.' The suffix -na would be a common Finnic desinence, which signifies 'belonging to.'"

CORSSEN.—"A 'flower-goddess' similar to the Greek *Thallo*, and the Roman *Flora*. There can be no doubt that the name is connected with the Gr. *thallein*, 'to flourish, to bloom.'"

CHAPTER III.

DOMESTIC ANIMALS AND IMPLEMENTS.

PART I.

1. **Buris**, the ploughtail, or nose of the plough.
2. **Burrus**, a drinking-cup; the Greek *Kantharos*, a beaker, a drinking-cup furnished with handles.
3. **Burrus**, a red(?)-nosed man.
4. **Burra**, a red(?)-nosed heifer.

My next examples are taken from the farm and the house. Of these, *buris*, "the ploughtail," and *burra*, "a red(?)-nosed heifer," are so unmistakably marked as words belonging to the everyday language of the common people, that if I can prove these to be Celtic, there follows a strong presumption that the working classes in Etruria were Celts. And although both belong to a very early stage of Etruscan society, yet *burra* is probably an older word than *buris*, for the pastoral state of a nation precedes the agricultural. It will not be denied that these words *may* be Celtic, for that the Celts were assiduous cultivators of the soil our own language testifies; in English many of our agricultural terms are Celtic, as *basket*, *crook*, *kiln*, *fleam*, *barrow*, *ashlar*, *mattock*, *rasher*.

The idea which is common to our four Etruscan words is that of a "nose," or similar projection, with a broad base and a strong rounded point; the idea of "redness" in

burrus, -a is not essential to the word, for in English a person with such a nasal development would be playfully called "Nosy," without any allusion to its colour; so also in other languages; for instance, in S. *mallika* is "a goose," as usual *white*, but its legs and bill are *black*; *mallikaksha*, however, is "a horse," with *white* spots about its eyes. It is evident that here it is not the colour that determines the word, but only the bizarre aspect of the animal. *Burru*s, then, having established itself as "a nosy man," it would not be long till the mirthful peasantry of Etruria transferred the name to "a nosy cow," one with some marked peculiarity of the nasal feature; and similarly, if *burra* was first used, *burrus* must have soon followed. In cattle, this feature is almost universally white, occasionally black, and seldom reddish-brown. I think, therefore, that the Etruscan *burra* meant, not a *red-nosed* heifer, but one with any uncommon marks on the nose; with which compare the S. *mallika*. The *'buris* was that part of the plough which was held by the hand of the ploughman; it was made of a piece of oak that had a suitable curve; the upper part of it was rounded off for comfort's sake. As to the *kantharos*, the rounded handles which are seen attached to it on vase-paintings distinguish it from other drinking-goblets; and as these *ansæ* or handles are not unlike a nose, the name *burrus* is not inappropriate to the drinking-cup. The Celts had such a cup, and they have it still, for in a household in the Highlands of Scotland to this day the G. *cuach* (Lowland Scotch *quaich*) is in common use; it is a shallow, saucer-like cup, of wood or of silver, and furnished with two handles. Nor is *quaich* the only vessel of that kind which the Celts use; a larger dish for holding milk is called *meadar*, and in the Highlands this is always round and

ansated. The Lowland Scotch call a similar dish luggie, from its having "lugs" or ears, and also bicker, Ger. becher, which is probably derived, like the E. beaker, from the root beak. The name meadar means the dish that is "larger and bulkier" than the cuach, from mead, "bulk, size."

The idea of rounded stoutness also lies in cuach, for, besides "a cup," it means "a nest, a ringlet"; and, used as a verb, cuach means "to curl" as a ringlet. The handles or ears of the ancient *quaichs* must thus have been of curled or twisted work, and in this kind of work the ancient Celtic goldsmiths delighted, for we know that the Gallic chieftains who invaded Italy in the fourth century B.C. were adorned with massive twisted chains (torques, from torqueo, "I twist"). Virgil, who was no mean antiquary, says of the Gallic tribes, "*Lactea colla auro innectuntur*"; Diodorus says they had chains of massive gold around their necks; and Herodian tells us that it was an old fashion among the Caledonians to wear twisted chains of iron, "of which they are as vain as other barbarians are of golden ones." These chains seem to have been a badge of rank or of command. They were made of bars of metal, gold, silver, or bronze, twisted into the form of a rope or wreath, and worn on the neck or on the arm. Many specimens of these have been dug up in various parts of Scotland, and are much admired for the beauty of their ornamentation and workmanship.

From cuach there are two derivatives, cuachag and cuachach, which have the meaning of "curled hair." Now, in G. there is another word, barra-chas, which also means "curled hair." The latter part of this word is the verb cas, "to twist, to turn," and the barra introduces us to a root-word which is the key to our present

inquiry; a root found widely scattered throughout both the Aryan and the Semitic languages—*barr*, “a point, a summit”—in short, a word which has come down to us from the primeval language of mankind.

From the principles which I have elsewhere explained, we may expect such a word to have many different applications and meanings, but yet we shall find that one primary idea underlies them all. Accordingly, this word, *barr*, exists in all the Celtic dialects (including the Cornish and the Armoric), but variously applied. In G. its meanings may be classified as—(1) “the point of a weapon,” “the top or highest point of anything,” “any eminence,” as “a heap, a hill, a head, a helmet”; (2) anything that branches or shoots up from a larger body, and is, as it were, the issue of it, “a branch, a crop, a son”; (3) “superiority” in general. In Celtic topography, *barr* means “a point or extremity,” and in this sense it is found in the names of many places both in Scotland and Ireland. There is, in the word, the idea of roundness also, as will be shown presently, and thus *barr* means “a rounded extremity.” This meaning suits the four Etruscan words under consideration; for *burrus* is a drinking “quaich” with rounded or spiral handles, ansated; *burrus* is a man with a peculiar development of the tip of the nose; *buris* (*būris* for *burris*) is the curved part of the plough-handle, rounded off at the end; and *burra*, a heifer, with the nasal prominence peculiarly marked—cf. Scotch, a *broukit* cow or sheep. A nearer approach to the root is the word *varus*, used by Celsus to mean a spot on the face; the modern medical term *variole*, as applied to the smallpox, is by some taken from the adj. *varius*, “party-coloured,” but it seems to me to come more appropriately from *varus* (root *barr*, “a rounded prominence”), to express the nature of the eruption, the “pocks.”

The Scotch word "pock-pitted" is a happy combination of the two characteristics of the disease, the "pock" or rounded pimple of the eruption, and the "pit" or hollow which it leaves behind it. With *burrus*, "a nosy man," corresponds the G. busag, "a lippy woman," a young girl with thick lips, from bus, "a mouth, a lip, a kiss," L. basium, E. buss. The form *burrus*, instead of *barrus*, seems to have been written by Festus, because he fancied that the words were derived from the Gr. purrhos, "reddish"; this would, to some extent, suit the meaning of two of our words, but would be inapplicable to the others. In his twelfth epistle, Horace uses the word barrus, "an elephant," and our lexicons set it down as an Indian word. If so, it did not come to Rome direct from India, nor even through Greece, for the Greek language has no such word; but the Celtic barr is of Indian extraction, or, to speak more correctly, it is one of those primeval words which the Sanscrit and the Celtic have preserved in their greatest purity. Then, from the Celtic barr, the L. barrus would mean "the animal with the peculiar rounded nose-like extremity," which just suits the flexible character of the elephant's trunk; moreover, the G. dialect still retains a native word for elephant, boir, which is the same as barrus. This name has the flavour of antiquity about it, for it is at once significant and descriptive. From G. boir I would take the L. ebur, ebor-is, E. ivory; the initial vowel is there probably through some connection with the S. ibha, "an elephant," which may also be a component part of Gr. el-ephas, as if *el-ibhas*. From G. barr I would also take the L. pāvo (as if *barr-vo*), "the peacock"—that is, the "peak-cock," the *barr-avis*, the bird with the peculiar top-crest, with which compare S. kalâpîne, "a peacock," from kalapa, "a peacock's tail."

The word Barrus is also used as a descriptive surname of an orator who was a native of the hill-country east of Etruria, towards the Adriatic, and whom Cicero eulogises as the most eloquent of all the provincials. Now, Barrus, in his case, cannot mean "the elephant," but either he or one of his ancestors may have obtained this surname in the sense of Naso or Nosy.

There is also some collateral proof that Etr. *burrus* is Celtic, for if a word or words of similar orthography in Latin are Celtic, that makes it possible, or, it may be, probable, that Etr. *burrus* also is Celtic. Now, Ausonius uses the word burrae to mean "nonsense, absurdities"; and in one passage Cicero calls "a stupid fellow" baro, written varo by Festus; the glosses say that barosus means the same as *stultus*, *mulierosus*, *mollis*. Observe here that varo, baro, and burrae are different spellings of the same root-word. Now, the G. baothair means "a foolish fellow, a simpleton"; this word, the *th* being silent as usual, is pronounced much like the Ger. bauer, "a peasant," and would thus give burrae, baro, varo. The G. baothair is derived from the adj. baoth, "soft, simple, stupid, deaf," and this, again, is the same word as maoth (*m* for *b*), "soft," from which I have derived L. vitis and mitis. In G., also, bur and its derivative buraidh mean "a boor, a clown, a blockhead"—evidently the same word as burrae and baro.

There is a connection between deafness and stupidity, for those who, in the "bookless" ages, were deprived of hearing, soon became dull, stupid, inert, gloomy; being shut out from contact with mind around them, their mental machinery must begin to rust, and their vocal powers become dormant. This fact is stamped on the languages of mankind. For examples, I cite the L. surdus, "deaf," which gives

absurdus, "foolish"; the G. bodhar, "deaf," is only another spelling of baothair, "a foolish fellow," from baoth, as above; the E. deaf is the Ger. taub, "deaf, unfeeling, barren, empty"; N. döf, D. doof, A.-S. deaf; but in Scotch dowf means "gloomy, dull, silly, unproductive"; doof is "a stupid fellow," dovie is "stupid," and daft (as if *deaf-ed*) means "stupid, foolish."

I conclude, therefore, that the G. barr gives the Etr. words *burrus*, "a nosy man"; *burra*, "a nosy heifer"; *burrus*, "an ansated drinking-cup"; and *buris*, "the rounded nose of the plough."

But before leaving our two Etruscan *burri*, it may be interesting to trace the various forms and meanings which this widely-spread root, *b-r*, *p-r*, has assumed in various languages.

The root is a simple biliteral, consisting of a mute and a liquid, with a vowel-sound between them or added to them. The simplest forms of this root are—S. bhri, "to bear," and bhar-adi, "to bear"; H. bârä, "to create, to produce," and pâ râh, "to bear"; G. beir, "to bear, to carry"; I. "to beget"; Gr. phero, L. fero, "I bear, I carry." The general meaning contained in the root is that of the fruitfulness of animals, fields, or orchards; but the primary idea is that of (1) swelling, and assuming the rounded appearance of pregnancy; then (2) to be or to continue in this state of bearing or carrying, to be fruitful; (3) transitively, to cause to swell or be pregnant, to generate; (4) to bring forth, transitively, said of the mother, "the bearer," or, to burst forth, intransitively, said of the child, "the born"; and (5) the thing produced.

(1.) The idea of swelling as contained in the root has not been noticed by our etymologists, but I believe it lies at the very foundation, for the swelling of the womb or of the bud, or even of the soil, where the growing seed is about to emerge, is the first indication of fertility. This essential and

fundamental idea appears very plainly in the cognate Semitic verb, *hârâr*, "to swell, to become tumid or pregnant, to conceive," physically or mentally, "to think," in which last sense the G. has *bar-ail*, "an opinion"; from *hârâr*, the H. forms *har*, *hor*, "a mountain," G. *barr*, "a mountain," properly a protuberance; with this compare G. *torr*, "a belly," *torraich*, "to impregnate," and *torr*, "a hill, an eminence," as *Ripon Tor*. For the S. *bhri*, the G. dialect has *bru*, *broinn*, or *bronn*, "a belly, a womb," from which comes the Gr. *em-bru-on*, "the child (*breph-os*) in the womb," and *bruo*, "I swell, I teem with"; the G. noun *broin* means "a height, a rounded eminence," and *bronnag* is "a little bulky female," and the adj. *bronnach* means "pot-bellied." From G. *bru*, "the womb," comes the G. *bràthair*, "a brother" (as if *bruathair*), L. *frater*, Ger. *bruder*. Here we have a good illustration of the greater antiquity and purity of the Celtic language, for while *bruder* has no etymon in German, nor *frater* in Latin, the G. *bràthair* bears its lineage on its face, for it is compounded of *bru*, "the womb," and *ath*, "again, a second time," the *-air* being the common personal termination. With this derivation coincides the Gr. *adelphos*, "a brother," from *a* copulative (the G. *ath* is sounded *a*), and *delphus*, "the womb"; the S. *sagbha*, "a brother," is the exact equivalent of *bràthair* and Gr. *adelphos*, for the S. syllable *sag* has the same meaning as the G. *bolg*, "a bag, the womb." In G. *bràthair* the *u* of *bru* is dropped, as it is also in the G. expression *b'i*, "it was she," for *bu'i*. This word *brathair*, brother exists, with very little variation of form, in all the Aryan languages; but while in Æolic Greek *phratēr*, *phratōr* means "a brother," yet in Attic Greek the word has a restricted meaning, being applied only to members of the same city, ward, or clan; the Athenians say

adelphos when they mean a brother in the family sense. Are these two words a piece of fossil history? Do they imply that the Ionian immigration, flooding the Pelasgian country, and sweeping away its word-landmarks, brought in and deposited in Attica a second word, adelphos, which is apparently a translation of the Pelasgian phratēr, G. brāthair, and that after a time adelphos and phrater were desynonymised, phrater, the older word, receiving a special technical meaning?

The idea of swelling into rotundity is found in other derived words also; thus, in G., from bru, "the belly," comes broin, "a height," as already shown; in the same way in K., while croth means "the womb," crug means "any swelling, a boil, a hillock" (I. croagh); further, by changing the *r* of the root bar into *l*, we have the European word ball, "a round body," with all the words derived from it; in several of these languages the noun bal has a meaning which connects it closely with the root bar in the sense of fecundity. The form bal also gives the G. balg or bolg, "a womb, a bag, a wallet, a blister, a pimple, the boss of a shield"—in short, any rounded protuberance. In G., bolg-saighead ("arrow-bag") means "a quiver"; and it appears to me that Gr. pharetra, "a quiver," is compounded of bar in the same sense as bolg, and a root-word tar, "to go rapidly." This view is supported by the derivation of Gr. ios, "an arrow," from ienai, "to go." This root exists in G., for the verb tar means "to go, to send," the adj. tar means "active, quick" (whence Etr. *antar*, q.v.), tarr-uing (A.-S. *taeran*), "to draw, pull, aim," tarragh, "a drawing, a leading" (whence L. *traho*, "I draw"), Fr. *tirer*, "to draw, to shoot," and *trait*, "an arrow"; with the Fr. *trait* compare the H. *massâ*, "an arrow," from a root that means to "draw" an arrow. Again,

from *bar*, in the sense of "swelling," come the *G.* *borr* and *bolg*, "to swell," adj. *borr* or *burr*, "great, noble, haughty" (*E.* proud), *borsa*, also *s-por-an*, "a purse," *borran*, "the haunch," with which compare the *G.* *mas*, "the hip or buttock," from *mas*, "round."

Other instances of roundness are the *E.* barrow (*tumulus*), and the *A.-S.* *beorg*, "a circular enclosure, a town," or *borough*; from this comes the *E.* *bourgeon*, "to flourish," of which the primary idea is "to swell" into roundness (*beorg*), and then "burst forth" into *bud*. In Lowland Scotch, which is largely Anglo-Saxon, there are several words from this root, and all of them have the meaning of roundness—*bur* is "the cone of the pine," also "a millstone," so called from their form; *brogh*, *brugh*, or *burg*, "an encampment of a circular form" (called in some places "ring fort"), "a round Pictish house, a circular halo round the moon," a name for the "circle drawn round the *tee* in the game of curling," *bruk*, "a boil or tumour" that suppurates; while in *E.* the word *burr* means "the round knob on a deer's horn," next his head, and is also a name for "a round iron ring" attached to a cannon or lance. In *E.*, also, the roundness of the forehead has given to it the name of *brow*; and the *L.* *frons*, "the forehead," I take to be the *G.* *broin* (q.v.), "something high and round," which word has a similar application in the *G.* *bogh-braoin*, "the rainbow." The idea of swelling into roundness appears also in *K.* *bar*, "anger, wrath"; cf. "tumidus irâ." The *G.* for "rage" is *buath*, and "to provoke into rage or madness" is *buair*. May not *buair* be the original form of the *L.* *ira*?

This idea of swelling, as connected with birth, may be also shown by a comparison of the Greek verbs *phuo* and *phusao*; for *phuo* means, transitively, "to make to grow, to beget, to bring forth," but *phuma*, a noun derived from it,

means "a tumour, a boil," phusis means "nature," but phusao means "to blow, to puff up," phuton is "a plant, a tree, a child," but it also means "a tumour." With these compare the H. verb *pârâch*, "to sprout," and the E. *bourgeon*, as above. The same idea seems to lie under the old L. verb *feo*, for besides *fecundus* and *felix*, both meaning "fruitful," there are from it the participial adjective *fetus*, "teeming" with young (properly, "made fruitful"), *fenus*, "capital lent on interest" (that which swells and produces profit), or "the interest itself," and the noun *fetus*, which means "the offspring of animals," and also "the fruit of trees," swelling and swollen to maturity. *Fenus*, "interest," from *feo*, has analogies in the Gr. *tokos*, "offspring, interest," and the H. *marbith*, "progeny, interest," from *râbâh*, "to become great, to multiply." Festus says that L. *fenum*, "hay," is derived from *feo*; this derivation is unintelligible if *feo* means only "to bring forth" young, "to be fruitful," but if "swelling into roundness" be the underlying idea, then *fenum*, like the Gr. *phuma*, K. *crug*, G. *broin*, implies "roundness," and points to the form of the "hay-cocks," the little round hillocks into which the withered grass is gathered.

(2.) If, then, the root *b-r*, S. *bhri* or *bhar*, G. *beir*, primarily describes the external symptoms of incipient gestation, the next step in the development of the meaning of the root will bring us to the continuance of the condition till it reaches its issue; *bhri*, *bhar*, *beir* will thus mean "to bear, to carry" about for a time, just as H. *sâbâl* means "to bear, to carry," hence "to be pregnant." In this general sense of carrying there are many words—S. *bhri*, H. *pârâh*, G. *beir*, I. *beir*, L. *fero*, Gr. *phero*, *phoreō*, A.-S. *bearan*, *beoran*, *byran*, E. *bear*, L. *por-to*, and probably the Ger. *pfer-d* (q.v.), "a horse,"

because it is used to *carry* a man, just as the H. has pĕrĕd, "a mule," from the root par, bar.

(3.) In fact, this third signification ought to come first, for, in the order of time, the cause must precede the effect. This transitive meaning belongs to the H. bârâ, "to beget, create, produce," the I. beir, "to beget," and the L. parĕre and parāre in the sense of "causing, procuring" a thing to be. To this head also belongs the E. brawn, boar (Sc. breem), "a male sow."

(4.) When the bud on the tree has swollen to its full size, it "bursts forth" into leaf and bloom and branch. Hence the H. pârâch, "to break forth, to sprout, to fly"; the K. nouns brig, "the tops of trees," and brigaw, "hair"; G.-I.-K. bar, "the top of anything, a top or summit, a branch"; E. a bar, a spar; H. beriach, "a cross-beam, a bolt, a bar, a prince." In the case of animals, the "burst forth" becomes also "bring forth"; thus the H. pârâh means "to bear young, to be fruitful"; G.-I. beir, "to bring forth"; L. pario, "bring forth"; A.-S. baeran, "to bring forth"; E. bear, with its derivatives. To this head belongs the E. "farrow" sow, but to the previous head a "barrow" sow. Other roots besides this one have the double meaning of "burst forth" and "bring forth," as the H. gîâch, gôâch, from which comes gihon, "a river," because it "bursts forth" from its source.

(5.) The results of this succession of causes and effects are exhibited in numerous words, some of which denote inanimate things, as E. burden, birth; but of the animate results I take as examples: (1) H. bar, "a son" (sometimes used in that sense in Gadhelic also), with which compare the G. mac, "a son," from the old G. verb mac, "to bear, to carry"; (2) the H. par, "a bull, a bullock," fem. parah, Ger. farre, fem. fârse, A.-S. fear, Gr. fem. por-tis;

(3) the A.-S. barn, bearn, "a son," Sc. bairn, P. bara, "a lamb, a kid," barna, "a youth," barnasa, "men"; and lastly, in the same sense as H. par, the G. has bioraidh, "a bullock," biorach, "a calf," bioraiche, "a colt, a foal, a filly." Other results not animate are: (1) G. bar, "a crop of corn, bread"; Sc. bear, bere = E. "*bar*ley"; K. bara, "bread"; Gr. bora, "pasture, food"; from this G. root-noun bar I take an unused form, *barad* or *borad*, whence, by metathesis, the A.-S. breed, Ger. brod, E. bread; this seems to me a more likely derivation than to take bread from bray, "to pound"; from this bar also come the L. far and farina (as if *fare*na), "meal," and the G. braich, bracha, "malt." It is worthy of remark that in H. bar means either the corn as growing in the fields or as stored clean in the bar-n. (2) Börde in Ger. means "a fertile region." (3) Purah in H. means "a branch," and poroth, "branches." (4) The G. por means "seed." (5) Because the first growth of grain in a sown field is *spear-like* the root bar gives Corn. bar, K. barf, L. barba, E. beard, Ger. bart, and possibly the E. halbert, and the It. sbirri, from their "spears." (6) The beard-like appearance of such a field, when the growth is young, is called, in Scotch, breard or breer. (7) The L. fruges, fruor, fructus, come from this root. (8) And from its resemblance to the sprouting grain, "a goad, a pin, a bodkin," anything sharp and pointed is called in G. bior.

Opinions of Others.

LINDSAY.—*Burrus* is like *einBar*, the Teutonic equivalent of the Latin *amphora*, from *beran*, "to bear or carry."

TAYLOR.—All these words may be explained by means of Turkic *burun*, "nose." The Avar *baaran*, "red," would explain *burra* and *burrus*, but not *buris*.

NOTE.

THE BASQUE LANGUAGE.

The Basque language has caused almost as much perplexity to philologists as the Etruscan. Its affinities are as yet undetermined. Latham says, "With the Latin, beyond words like *spirit*, *angel*, *paradise*, there is no Bask word in common. Nor yet with the Greek. Nor yet with the German. Nor yet with the Keltic. Nor yet with the Skipitar. There is nothing, in short, like anything in Southern, Central, or Western Europe."

But the name Celtiberia, applied by the Romans to that part of Spain, warrants the presumption that the inhabitants of it may have been Spanish Celts. The present location of the language also may mean that the people who speak it are the sole survivors of those Celts whom the Roman power, and at a later period the force of Gothic and Moorish conquest, drove into the mountain fastnesses of Biscay, as the British Celts into Wales. If so, we need not wonder to find, after the lapse of more than a thousand years, that its native ruggedness has been considerably softened and toned down by contact with the Romance languages around. Let us examine some of the Basque words:—

(1.) Basque, *Burua*, "head." This resembles the Etr. *burrus*, from the G. *barr*, "the top of anything, a head," as already shown. A G. form, *barr-amh*, would be sounded *barruv*, or *barrav*, which might become *barrva*, and then *barrua*. (2.) B. *bizarra*, "beard." The G. word for "beard" is *feasag*. Now, *-ag* and *-arra* are both of them G. formatives; the roots, then, are B. *biz*, and G. *feas*, which seem to be the same. (3 and 4.) In B. *arreacha* is "a tree," and *arria* is "a stone." These words resemble

each other, the root-form in each being *arr*; and although it is difficult to see what connection there can be between a tree and a stone, yet the G. word *darag* means both "an oak-tree" (S. *dru*, "a tree") and "a small stone." The *d* of *darag* may be dropped as in E. *ma'am* for *madam*, by aspirating it into the sound of *h*, which easily vanishes; *darag* would thus give *harag*, *arach-a* (cf. Etr. *haracos*, *aracos*), and also *harga* softened into *aria*. (5.) B. *ur*, "water." If the Basque drops the initial *d* of the Gadhelic, then there is no difficulty in recognising the G. *dur*, "water," in the B. *ur*, and (6.) in the B. *uri*, "rain," as formed from *ur*, like L. *imber*, "rain," from the G. root *amh*, "water, the ocean." And (7.) if the Basque drops initial *d*, then B. *egun*, "day," is for *degun*, E. dawn, A.-S. *daeg*, Ger. *tag*, K. *dydd*, G.-I. *dia*, "day." (8.) The root-idea in "day" is "to shine" (S. *dyu*); hence, I suppose the B. *eguzqui*, "sun" (as if a G. form, *eg-us-ach*, like G. *solus-ach*), is taken from *egun*. (9.) The B. *gau*, "night" (for *gua*?), may be the G. *gamh* (formed like No. 1, *burua*), "winter" (q.v.), in the sense of "covering, darkness" (cf. H. *âb*, "darkness"). And (10.) B. *sua*, "fire," may be the G. *samh*, "the sun," *samh-radh*, "summer," in the sense of "fiery heat." (11.) The B. *ezurra*, "bone," when the termination *-urra*—that is, *-arra*—is struck off, gives the root *ez*, L. *os*, "a bone," Gr. *osteon*, K. *as-gwrn*. (12.) The B. *izar*, "a star," resembles K. *ser*, *seren*, "a star." (13.) The B. *ceru*, "sky," seems to be for *celu* (one liquid for another), from the root *cel*, *cul* (q.v.), "to cover, to hide." (14.) Similarly the B. *lei*, "ice," is probably the Ger. *reif*, "hoar frost," E. *rime*, K. *rhew*, "frost," G.-I. *reo*, "frost," G. *reo-leac* ("frost-stone"), "ice." (15.) The B. *illea*, "hair" (curly hair?), is probably the same word as G. *fal-t*, "hair" (q.v.), from *fill*,

fal, "to go round" (cf. L. *cap-illus*, "hair"). (16.) The B. *beguia*, "eye" (for *begula*?), is like the G. *feigh*, "sharp" (cf. L. *acies* and *oculus*). (17.) The B. *oina*, "foot," may be an abraded derivative from G. *cos*, *cois*, "a foot," as if *cois-ainn*, *cois-na*, *coi-na*, *oina*. (18.) The B. *jainco*, "god" (E. *Jingo*?), seems to me to be a similar formation, *di-ainn* (with *co* added, as in the Teutonic *Twisco*), from the G. *dia*, "god." (19.) The B. *turmoi*, "thunder," has evidently the same root as *Taranes*, the Celtic god of "thunder." (20.) The B. *lur*, "earth," seems to me to be Romance for *t'lur*, L. *tellure*, "earth"; or perhaps it is the G. *uir*, "earth." (21.) The B. numerals *hiru*, "three," and (22.) *sei*, "six," are identical with the Gadhelic (and Aryan) *thri* and *se*. (23.) B. *escua*, "hand." I believe the *ua* here to be as in *burua* (No. 1), a softer form of the G. *-amh*, or *-abh*. As to the rest, the English "hand" is connected with the A.-S. Scotch *hadd* or *haud*, "to hold," the hand being "that by which we lay hold of anything"; the G. *lamh*, "the hand," is similarly connected with the Gr. *lamb-ano*, "I take, I lay hold of." So the B. *escua* seems to me to be another form of the G. *sgabh* (which, in Kymric, might be written *esgabh* or *ysgabh*), "to lay hold of, to seize."

These twenty-three analogies are the result of a mere cursory glance of the Basque words given in Latham's "Comparative Philology." It is probable that a careful examination of the whole list might supply some more points of resemblance between the Basque and the Celtic.

CHAPTER III.

DOMESTIC ANIMALS AND IMPLEMENTS.

PART II.

1. *Capra*, a Goat. 2. *Damnus*, a Horse.
3. *Gapus*, a Chariot ; with which take
4. *Æsar*, a God.

1. *CAPRA*, a *Goat*. 2. *DAMNUS*, a *Horse*.

HAVING in the preceding chapters given a few examples of the method on which I purpose to conduct this inquiry, I now proceed to undertake a wider survey, which will open up to us a new and, it may be, an interesting field of speculation in Roman mythology and antiquities. I take up the Etr. *capra*, “a she-goat,” and with it I join Etr. *damnus*, “a horse,” for they are the only quadruped-names on our list, and I expect to be able to show that both words come from the same original root.

At first sight one would say that it is impossible that “goat” and “horse” should be named from any features or qualities common to both, but I would at the outset note the facts—(1) that in Irish the word *gabhar*, which now means “a goat,” was formerly, perhaps a thousand years ago, used to signify “a horse,” for, in the ancient manuscript “Lives of the Saints,” the Irish geographical name *Loch-gabhra*, now *Lagore*, is translated by the L. “*stagnum equi*,”

"the horse's lake"; and (2) our examination of the Etruscan bird-names, in a subsequent section, may induce the belief that the old name-makers were scientific enough to give names to animals rather from their physical features or their habits than from such accidents as voice or colour. And just as most of the bird-names are expressive of habits, so the names *capra* and *damnus* both have reference to a habit common to the "horse," the "goat," and the wild boar, for the wild boar, too, has a similar name, Gr. *kapros*, L. *'aper*, N. *hafra*. Any who are disposed to doubt that the same name can denote animals so diverse, have only to remember that the S. *dru*, "a tree," means in Celtic "an oak" (G. *darag*, I. *dair*, K. *deru*), that the Gr. *phegos*, "an oak," means in L. "a beech" (*fagus*), that the G. *damh* means both "an ox" and "a deer" (L. *dama*, "a doe"), and that "a hare" or "rabbit" is in G. called *coinean*, "a little dog" (E. *coney*, L. *cuniculus*), from G. *cu*, *coin*, "a dog." If more instances be required, I may cite G. *fiadh*, "a deer," properly any "wild" animal; the Gr. *mēlon* and the L. *mālum*, which mean "an apple," but the Persic *mul* means "a pear"; the L. *quercus*, according to Max Müller, is derived from A.-S. *furh*, E. *fir*; * and in the Semitic languages, H. *tāleh* (q.v.) means "a young lamb," but in Syriac "a boy," in Samaritan "a boy," in Æthiopic "a kid," in Arabic "a fawn, a young gazelle"—the underlying idea common to them being "the young of an animal."

There can be little doubt that the Etr. *capra* (L. *caper*, *capra*) is the G. *gabhar*, "a she-goat"—a word which is found in all the Celtic dialects. The transition from *gabhar*

* I derive *quercus* from G. *darag*, "an oak," thus: G. *darag*, *garag* (*g* for *d*, see *gallan*), *karach*, *quarach* (G. *koig*, L. *quinque*), L. *quer-c-us*.

(*b* not aspirated) to *caper* and *capra* is so obvious, that the identity of the words can scarcely be questioned, and it is futile to object that *G. gabar* is a loan-word, for an independent language must be miserably poor if it has to borrow so common an animal-name as "goat" from the Etruscan or the Latin. The form *gabhar*, too, must be older than *capra*, for it is identical with the *H. tsaphar*, "to go or dance in a circle, to leap," which, in the primitive language, probably had the form *gabhar*, for the *H.* and *S. dsh, tsh* often represent the gutturals *g* and *k*. From *tsaphar*, the *H.* forms the noun *tsaphir*, "a goat," which is of either gender, and, like the *G. gabhar*, must have a masculine or a feminine attributive joined to it in order to distinguish the gender. The goat, then, is "the leaper," and any one who has seen the sudden skips and bounds which a kid takes, first to one side and then to another, will not deny that the goat is indeed "the leaper." The same idea shows itself in the *Gr. aix*, "a goat," from *aisso*, "I move with a quick motion, I dart or glance"; the *H.*, also, has *dîtsa*, "a wild goat," from the verb *dûts*, "to leap, to dance"—a softened form of *dants*, whence *Ger. tanzen*, *E. dance*.

Verbs, of which the root-idea is "to go in a circle, to leap," are also used in a tropical sense to denote (1) "swiftness," (2) "joy." Thus, in *P. yama* means "a horse," but *yamin* means "happy, fortunate"; in *G. agh* is "a heifer, a fawn," sometimes "an ox, a bull, a cow," but *agh* is also "joy, happiness," whence *Gr. ag-(h)allomai*, "I leap" for "joy," "I exult." Further, from *H. dêrar*, "to fly in a circle, to wheel in flight," come the *H.* word *derur*, "a swallow" (from its gyrations), and the *Ar. darar*, "a swift horse," with which compare the *H. dahar, dûr*, "to go in a circle, to be borne on swiftly," as a horse and rider.

Then as to *damnus*. The horse is also a "leaper," and

therefore the H. has the verb *sâlad*, "to leap as a horse, to exult," and the noun *sûs*, "a horse," from the verb *sûs*, "to leap for joy." And just as the horse and the goat are different animals, and yet have some habits in common, so the H. verbs *tsaphar* and *sûs*, although both meaning "to leap," are differently applied. *Sûs* rather describes the regulated onward leaps of the horse in a trot or a canter, resulting in a swift progressive motion, while *tsaphar*, like Gr. *aissō*, denotes the sudden jerking leaps of a goat on the same spot. This difference is clearly marked in the E. word *capriole*, which, although it is derived from *caper*, "a goat," yet applies only to a peculiar leap of the *horse*. This difference also appears in H. *sâs*, "a moth," which, like its brother *sûs*, implies that the animal takes a short leap or flight, and then comes down again; similarly, another Semitic verb, *châgāl*, "to advance by short leaps," in the manner of a crow or of a man with his feet tied, gives *chârgal*, "to gallop as a horse, to leap as a locust," and the modern P. *hakla*, "a stutterer." Nor is the word *sûs* confined to the H. language, for in ancient Assyrian, *susu* is the name for "a horse." Now, as *sûs* is a very old word, for it occurs in Genesis, I am led to expect that in old languages like the Celtic and Etruscan, the name for "horse" may mean "the leaper." I therefore proceed to prove that Etr. *damnus*, "a horse," is, in very fact, only a word that, like H. *sûs*, means "the leaper." And here I may say that, however unique *damnus* may seem to be as the name for a horse, yet it is not without a peer, for our English teamster, who is urging his *dobbin* to fresh activity, has in his mouth probably the same word which the Etruscans used more than two thousand years ago; *dobbin*, by the change of *b* into *m* (see *tuber*), is *dommin*, and that, again, is *damnus*.

In tracing the derivation of *damnus*, I would remind the reader that in the primitive unbroken language of mankind, the root-words were doubtless few in number, and that different and yet cognate applications of the same root-idea were expressed by slight phonetic changes on the root. Many examples of this could be adduced; some have been given under the head Etr. *burrus*, from the root bar. In English we have many instances of the same kind; from clap, we form clash, clutch, clatter, cluster, and Sc. skelp; from tread, we take stride, straddle. Let me, therefore, go to the Noachian language and select the root gaph or, unaspirated, gab or gap, "to leap"; this is the Aryan form of the H. root tsaph, in tsaph-ar, "to leap." From gap I take the Etruscan word *gapus*, "a chariot," as will be shown in its own place. But *b* is *m* (see tuber); therefore the root gab may be written gam. Again, *d* may take the place of *g*, for both letters are soft checks, the one produced by a guttural, and the other by a dental contact; indeed, so closely allied are *d* and *g*, that Webster, in his English Dictionary, insists that such a word as "gloom" ought to be pronounced "dloom"; in Ireland, the "gallan" stones are frequently called "dallan" stones; and Max Müller, in his "Science of Language," states that it takes months of labour to teach a young Hawaiian to know the difference between *d* and *g*. The change of *ts* into *d*, without the intervention of *g*, occurs in the H. verb tsâbâb, "to go slowly," which is also written dâbâb. The root gam may thus be written dam. Again, dam becomes lam, for *d* and *l* interchange, as in Gr. *Odusseus*, L. *Ulysses*; Gr. *dakruma*, L. *lacryma*; L. *delicare* for *dedicare*, *olor* for *odor*; S. *kola*, *koda*, "a hog." Indeed, where a Hindu pronounces a *d* at the beginning of a root-word, the Roman pronounces a liquid *l*, and in Hebrew,

d is frequently changed into *r*, another liquid closely allied to *l*.

The root-forms, then, are, unaspirated, *tsap*, *gap*, *gab*, *gam*, *dam*, *lam*, yielding *tsaphar*, *gabhar*, *dabar*, *labar*. Of course, it is not necessary to add that any of these words may have its vowel-sound changed without in the least affecting its identity, for the vowels are only the flesh and blood, the colour and complexion of the word, all of which may vary; while the consonants are the bones of the skeleton which determines the figure of the animal. The G. dialect seems to have shunned the use of the root *gap*, *gab*, in the sense of "leaping," probably because it had already two verbs of the same sound, *gabh*, "to take," and *gabh*, "to go swiftly." I find in G. only these two examples of *gab*, "to leap"—*cap*, "a cart or tumbril," Etr. *gapus*, and *cap-ull*, "a mare," formerly "a horse," L. *caballus*. The form *gam*, however, is common in G., for it gives G. *gamh-uinn* (genitive *gamhna*), written also *gabh-uinn*, "a young cow, bullock, or deer," from six to twelve months old, and its derivative *gamhn-ach*, "a young cow." The Ger. has *gemse*, "a mountain-goat, the leaper"; to which corresponds in meaning and derivation the F. *cham-ois*. From the G. *gamh*-, "a cow," I take the L. *vacca*, "a cow," for the root of the L. word is *vac*-, or, by metathesis, *cav*-, which, as Columella tells us, was the earlier form. Now, *cav*- is identical with G. *gamh*-, which is pronounced *gav*-. Here it is worthy of notice that names for the commonest notions, such as that of cow, are expressed in Latin by words of Gadhelic origin, for L. *vacca* is certainly not a Greek word, nor is G. *gav*- borrowed from the Latin, for the metathesis in *vacca*, and the identity of G. *gamh* with H. *tsaph*, prove that the G. form is earlier than the L. *vacca*. The E. word *cow* is of different origin;

it is the S. *gau*, Ger. *kuh*, H. *gāah*, Gr. *goā-ein*, "to low"; "low" and "cow" are the same word (*l* for *g* or *k*). The K. has no word for "cow" from the root *gamh*, but from it the F., besides *chamois*, has *chèvre*, "a she-goat," which may either be the Celtic *gabhar*, "a goat," or a Romance corruption of the L. *capra*. The E. verb *gambol*, "to dance, skip about, frisk, leap," is usually derived from the F. *jambe* (as if *gambe*), "a leg," It. *gamba*, "a leg," late L. *gamba*, "a hoof"; but the root of all these is *gam*, "to leap." The Gr. *kapros*, "the wild boar, the leaper," L. *aper*, has its counterpart in the Ger. *frischling*, "a young wild boar," from the same root as the E. *frisk*, "to leap."

The next form of our original root is *dam*. From this the G. has *damh*, "an ox, a hart, a buck," L. *dama* (masc. or fem.), "a doe or deer," F. *daim*, *daine*; the Ger. has *dam-hirsch*, "a buck," and *dam-hirsch-kuh*, "a doe." From *dam* the G. also forms the verb *damhs*, "to skip, to hop," the adj. *damh-air*, "eager, keen," as if to denote "leaping eagerness," the noun *damh*, "learning," literally "eagerness" (cf. L. *studeo*, *studium*), and from it the noun *damhail*, "a student" (cf. L. *studiosus*). The K. has *dam-uno*, "to beseech earnestly." The idea of "eagerness" does not appear in the H. verb *tsaphar*, "to leap," but it shows itself plainly in other root-words of the same meaning; for instance, in H. *hâdās*, "to leap, to hasten," and H. *āgāl*, "to roll," Ar. "to hasten, to hurry." From *āgāl* comes H. *ēglah*, "a calf of the first year, a bullock, a heifer" (cf. H. *pārāh*, q.v.); in this sense *ēglah* exactly corresponds with the G. *gamh-uinn*, for the application of both is restricted to yearling animals, which are distinguished by their friskiness and the joyous use of their limbs; and this idea comes out strongly in the Æthiopic form of

H. églah, which signifies "a calf, a whelp," and even "an infant." The young of other animals are also named from their "leaping and frisking," for the H. word cār means "a lamb," from the verb cārār, "to move in a circle" (cf. tsphar), "to dance." Hesychius says that the Ionians used the word kar to signify "a sheep"; that is the same word as the G. caor, "a sheep." The G. has also carr-fiadh, "a hart" (literally "the wild dancer"). The Gr. krios, "a ram," is for karios; and the L. aries, ariet- is the G. reithe, "a ram," from G. reith, "to leap"; aries seems to be G. participle areith, "leaping," like the L. participial nouns animans, sapiens; or aries may be for caries. From the same H. root car, in the sense of "jolting," or of wheels going "round and round," the H. has cār, "a camel's saddle," and circâroth, "dromedaries, swift camels"; the G. has carr, "a dray, a waggon," L. carrus, currus, E. cart, A.-S. craet (by metathesis for car-et), N. kaerre, E. car; the K. has carr, "a sledge without wheels, a cart, a waggon." And, in the sense of "leaping," the K. has garr, "the leg," It. gamba, F. jambe, as above. From the use of K. carr to mean "a wheel-less sledge," it would seem that the idea of "jolting" prevails in these names for vehicles, and in point of time the jolting sledge must have preceded the dray and the chariot.

From all these considerations and examples, but especially from the use of gabhar, "the goat, the leaper," in old Irish to mean "a horse," I believe that the Etruscan *damnus* is only another form of the G. gamhainn, for gamhainn gives damainn (*d* for *g*), from which comes dam-n-us, "the leaper." The form damainn does not now exist in G., but, preferring the initial sound of *l*, the G. has leum-n-ach, "any creature that leaps, hops, or bounds"; and leumn-ach, damn-ach, would give *damnus*. The

nearest approach to a horse is "a mare," which the G. expresses by the word *làir*; this is another spelling for *lamh-air*, the *mh* (=v) being quiescent. The *lam* is the root *dam*, and *-air* corresponds with the termination *-ainn* in *gamhainn*, and denotes the agent or doer; *làir* is therefore "the leaper," like *gabhar*, and is closely allied to *damnus*. And if the *damnus* was "a young horse," as distinguished from *caballus*, "the pack horse," then the name of "leaper," supported as it is by the H. *sûs*, is not inappropriate.

I am inclined to think that our E. common name horse is also of Eastern origin. The common derivation from S. *hresh*, "to neigh," is very suitable, but the occurrence in H. of verbs meaning "to leap as a horse," and the fact that in that very ancient language, which of all others brings us nearest to the primitive man's ideas of things as expressed in words, nearly all the names for horse, ass, mule are taken either from "swift running," or from "leaping," throws some suspicion on the S. *hresh* as the root of horse. I know of only one other name which may mean "the neigher," and that is the Sc. *naig*, colloquial E. *nag*, which is probably taken from A.-S. *hnaegan*, "to neigh." I therefore offer another derivation of horse.

In Ezekiel xxvii. 14, three kinds of horses are mentioned, common horses (*sûsim*), riding-horses (*pârâshim*), and mules (*perâdim*). The second of these names (*pârâsh*) primarily signifies "a horseman," for it is formed from the verb *pârâsh*, *pârâts*, *pârāk*, *pârād*, "to break, to spread out, to separate," as the legs in riding (cf. E. breeches). Gesenius says that the force of these verbs lies in the syllable *rats*, as well as in the *par*. For *rats* the Greeks write *hrëssō*, which, if it be also a Teutonic root, would give Ger. (h)ross, N. oers, A.-S. hors, E. horse, for riding.

In modern German there is nothing nearer to the H. root than brechen (H. pârāk), and s-preits-en (H. pârāts), and perhaps pferd, "a horse" (H. pârād); but in G. bris (H. pârâsh) means "to break," and if this is written hris, there is thence an easy transition to hross, "a horse." From bris the G. has rosg, "day-break," also "the eyelids," separating like the legs of a man in riding. From H. parak, the G., by changing *p*, that is *b*, into *m* (see tuber), forms marc, "a riding-horse," marc-ach, "a rider, a horseman, a dragoon," and other words. Thus the G. again shows a close approximation to the H., for it has bris and mar-c for pârâsh and pârāk.

The G. name for a common horse is each, L. equus. The idea of "swiftness, rapidity" lies hid in each also, for its derivative eachan, already quoted, means "a blast, a wheel." The S. for each is aç-va (of which the root is aç), P. açpa, old Fr. hacque, E. hack. In S., another word for "horse" is vaha, with its derivative vahana, "a vehicle, a carriage"; cf. the L. verb veh-ere, vehi, equivalent to *cito ferri*. In connection with each and vehi, in this sense, I cite "the wild ass," H. pĕrĕ, and H. aîr, both names given to it from its hot, ardent running, "which snuffeth up the wind at its pleasure," and the H. pered, "a mule." The meaning of "eagerness" which we found to reside in the syllable dam, the root of Etr. *damnus*, exists also in the G. syllable as, for G. as-cath means "a soldier" (cath, "a battle"), as-call, "an onset," and as-laich, "to beseech, to entreat earnestly." This may also be the root-syllable of G. as-al, "an ass," K. as-yn, L. as-inus, the wild ass of Asia being noted of old for its eager running. Perhaps the E. ask, A.-S. ascian, is from the same root, for it originally meant "to urge, to press."

We have thus examined the root-forms gap, gab, gam,

dam, and now there remains only the form lam; but this last is important, for it introduces some difficult problems in Roman and Grecian mythology and antiquities, and it may therefore detain us for some time. From this root lam come the G. leum, I. leim, K. lammu, "to skip or hop," Arm. llam, "a leap," Ger. lamm, "a lamb," E. lamb, where the *l* represents the second *m* of the Ger.; with lamb, "the leaper," compare the Ionian car, or kar, "a sheep, a lamb," already referred to, the H. car, "a lamb," and the Sc. car, provincial for "calves." In German, lamm, like the G. damh, must have also at one time signified "a deer," for the Ger. word lammer means "a haunch of venison." From leum the G. forms lubhan (as if luman), "a lamb," and this, with *lh* quiescent, becomes luan, uan, K. oen, plu. w̃yn. Observe here that the K. oen is the latest and the most corrupt form of the original root, and the G. is the earliest. From the root lumh, or lubh (pronounced luv), by dropping the *l*, as in luan, uan, I form the L. ov-is, Gr. ofis, oīs, "the leaper"; and this derivation is confirmed by the Ionian kar, G. caor, "a sheep," and the K. dafad, "a sheep," from dam, damh, "to leap." Here comes an inquiry. Has the Gr. daphne, "the laurel," sacred to Apollo, any connection with the root dam, damh, daph, "to leap," like L. salix, "a willow," from salio, "I leap," and like H. hādās, "myrtle," from hadas, "to leap, to hasten"?

The G. root leum is probably the source of the K. llwf, "a leap," and the Teutonic verbs, Goth. hlaupan, Ger. laufen, A.-S. hleapan, E. leap. From leum—that is, leub—I form Lupercus (as if leup-air-ach), "the leaper-god, the goat-god"; and from lam, lab I form L. Labro, "the leaper, the goat-hero," Hercules, in Etruscan topography, a sea-port near the mouth of the River Arno, men-

tioned in the Antonine Itinerary as *Ad Herculem*, and entered in modern geographies as *Portus Herculis Labronis*, or *Liburnum*, now *Livorno*, *Leghorn*.

By way of digression, which may relieve the monotony of our digging among roots, I wish to examine at length these two names, *Lupercus* and *Labro*, for they open up a wide and, it may be, interesting field of speculation. Let us, therefore, first take *Labro*, which, in my view, means "the goat, the goat-hero," from the *G. gabhar*, "a goat."

EXCURSUS ON *Labro*, HERCULES.

The founders of nations, of families, of religions have always been held in grateful remembrance by their followers; hence the Romans deified *Romulus*; the *Plantagenets* and the *Stewarts* bore the surname of their first ancestor; and *Buddhism* takes its name from *Buddha*. And if the founder of the race was known by a name drawn from some visible object which he resembled, or to which he was likened, or if he or his demesne had any prominent and distinguishing features, that thing has become the standard, the badge of his posterity. Thus, *As-shur*, the founder of the *Assyrian* monarchy, was commemorated in the huge "man-bulls" of the palaces of *Nineveh*; and thus, in common language, we speak of the *Russian bear*, the *Roman eagles*, the land of *Edom*, the *Crescent* and the *Cross*. Again, if a kingdom happened to be a composite realm, made up of two or more portions joined together under one sovereign, their separate symbols or badges were combined into one; thus, *Britain*—*England* and *Scotland* combined—is represented by the lion and the unicorn in friendly co-operation, just as in ancient prophecy a kingly power is symbolised by "a lion with

eagles' wings." In the vision of Daniel (chap. viii.), the "ram with two horns" means the combined kingdoms of Media and Persia, and the "rough he-goat" is Macedonia, the conqueror of Greece, and then of Persia. The name Persia, in the Aryan languages, according to some, may have the same etymon as its H. form *Paras*—that is, from the verb *parash* (q.v.)—but others suppose that the name means "a tiger." Its modern forms are *Fars*, a province of Persia, and *Parsees*, the fire-worshippers in India. Be that as it may, it is certain that the King of Persia, when leading his army, wore, for a diadem, a ram's head made of gold, and set with precious stones. It is also known that a he-goat was the symbol of Macedonia, for bronzes have been dug up there having on them the figure of a goat with one horn; and among the sculptors of Persepolis, the ancient capital of Persia, there is one, probably executed about 550 B.C., in which a Persian is pictured as leading captive a goat with one horn, to mean that at that time Macedonia was subject to the Persian kings. Further, on a gem in the Florentine collection both symbols are found, the ram's head with two horns, and the goat's head with one horn.

The myth regarding the he-goat of Macedonia runs thus: "Caranus, the first king, was an Argive, and descended from Hercules. Leaving Argos with a band of his fellow-countrymen, and not knowing whither to proceed, he consulted an oracle, and was told that he would found an empire, and would be guided thereto by some goats. Doubting what this meant, he wandered northwards, until he reached the city Edessa, near to the spot where Saloniki (Thessalonica) now stands. Here he was overtaken by a heavy storm sent by Zeus, and observing a herd of goats running from it into the city, he remembered the words of the oracle, bade his

men follow, and, entering, took the city by surprise. In memory of this incident he called the city Aigæ, 'goat-city,' and adopted the goat as his standard." Now, Hesychius tells us that the Cretans called "the goat" Caranus, and Xenophon says that Caranus meant "lord," which is the signification of *koiranos* in Homeric Greek, although, in the *Iliad*, it has more the appearance of an epithet (like Caranus), gradually becoming an equivalent for a king. "Lord" is the tropical meaning, just as *H. allûph* (q.v.) means both "an ox" and "a leader." Some medals of Macedonia have Jupiter on the one side, and on the reverse the club of Hercules. The residue of truth, therefore, which is contained in the myth probably amounts to this, that the kingdom of Macedonia in some way owed its origin to the race of Hercules, and that he who first established order among them, their first leader and chief, was called Caranus, "the goat." Hercules is also said to have been the founder of the Celtic race, and to have built some towns in Gaul. In Italy, under the name of Garanus or Recaranus, he abolished human sacrifices, set up the worship of fire, and slew Cacus, on the Palatine Mount, whose cave there was long one of the sights of Rome. Hercules was much honoured in Assyria under the name of Nin; in inscriptions he is called *Pal-kura* or *Pal-zira*, "son of the (?) lord." This agrees with the meaning of Caranus, "the goat-lord," a denominative applied to a hero, from the root *car* (q.v.), "to leap, to dance." The *H.* has various words connected with this root *car*, as, *âran*, "a wild goat" (cf. *caranus*), *ârod*, *Ch. ârad*, "a wild ass," *chârâd*, "to tremble, to hasten" (which idea of trembling is allied to that of leaping), *char-gal*, "to leap, to gallop," as a horse, and *car*, "a fat ram, a wether, a battering ram," *L. aries*. The *Gr. tragos*, "a goat," I take to be formed by metathesis

from targos—that is, car-ag-os, *ay* being a common G. formative (see corrag, camag, &c.)—so that, while the Ionian car means “a sheep,” carag and caran may mean “a goat.” That the same word may mean both goat and sheep is proved by the H. seh, which, in the English version of the Pentateuch, is rendered indifferently by “lamb” and “kid.” The H. root ayl, which I shall presently quote, furnishes other proofs, for ayil is “a ram,” āyâl means “a stag, a hart,” and the Ar. ayil, “a wild goat,” and āyâlāh, “a hind, a wild goat.” In G. the root car retains its meaning of “leaping,” for carr-fiadh (q.v.) is “a hart,” and gearr-fiadh, “a hare,” while caor, caora is “a sheep” or “a ram.”

Besides those already named, there was also a Cretan Hercules, one of the Idæan Dactyli, and I suppose that there, too, in the famous birth- and nurture-land of his father Zeus, he bore the Cretan name of Caranus, “the goat.” The Lydians of Asia Minor, whom ancient tradition makes to be the progenitors of the Etruscans, held Hercules in special honour, for he is said to have married Omphale, their queen. At Rome, Hercules was represented with a lyre in his hand, and, under the name Musagetes, was associated with the Muses. But in Athens and in Sparta it was Apollo that was called Carneios, and at the Carneia, the great national festivals held there in his honour, the chief feature was martial and musical contests. This name Carneios must refer to Caranus, Carnus, “the goat,” as an emblem of the sun (cf. the Mendesian worship of the goat), for a coin of Delphi, where was the famous oracle of Apollo, has stamped on it the figure of a wild goat’s head. Cranaoi is another form of Caranus, and is an epithet applied to the Athenians, who are called Pelasgoi Cranaoi; and the belief prevalent in Greece that the Athenians were autochthonous

points to a very early occupation of Attica by Pelasgians. The language spoken at Delphi was the Doric dialect, and as the Heraclidæ in their "Return" or conquest of Greece were assisted by the Dorians, there must have been between them a community or perhaps identity of race and faith. From this consideration alone I might argue that Heracles, too, as well as Carneios, was "a goat-hero," both of them sons of Zeus, and that the Etruscans revered him under the name of Labro (G. gabhar, "a goat")—an argument which might be further strengthened by the fact that one of the oldest of Etruscan towns (Cære) kept a treasure at Delphi. I suppose that the Dorian "Tragedy," "the goat-song," originated at the annual festivals in May, held as rejoicings for the return of the Sun (Apollo) to power and vigour after his winter's torpidity (see Dionys-us, -ia). These rejoicings were common among Celtic nations also, under the name of "Bel's fire" (Beltane), and were marked by such mirth and dances and mimes as prevailed in the Dionysian and Dorian festivals. It is well known, also, that among the Celts the goat was held in special honour; and the goat seems to have been in the Roman period a symbol of Caledonia, for among the tablets dug from the ruins of the Roman wall that stretched across the country from the Forth to the Clyde, there is one which shows a Roman eagle clutching a prostrate goat, in allusion to the recent conquest of Celtic Scotland by the Romans. In their solemn imprecations the Gaels slew a goat, for—

" 'Twas all prepared ! and from the rock
A goat, the patriarch of the flock,
Before the kindling pile was laid,
And pierced by Roderick's ready blade.

* * * *

The life-blood ebbed in crimson tide,

* * * *

The grisly priest, with murmuring prayer,
A slender crosslet formed with care.

* * * *

The crosslet's points of sparkling wood
He quenched among the bubbling blood.
And, as again the sign he reared,
Hollow and hoarse his voice was heard,
'When flits this cross from man to man,
Vich-Alpine's summons to his clan,
Burst be the ear that fails to heed,
Palsied the foot that shuns to speed.

* * * *

As sinks that blood-stream in the earth,
So may his heart's-blood drench his hearth.'"

The Etruscans also seem to have used the goat in their necromancies, for, speaking of them, one of the Christian fathers says, "Goats, too, have been confederates in this art of soothsaying, trained to divination." And not only did the Gaels reverence the goat, but the Welsh take it as their national emblem, for St. David, their patron-saint, is seen in pictures riding on a shaggy, patriarchal goat. Even the name Gomer, the reputed founder of the Kymric race, is not unlike gobhar, gomar, "the goat." Again, among the Cretans, the goat was associated with the holiest of traditions, for there, on Mount Dicte, their Zeus grew up in divine strength, fed by honey and milk—the honey furnished by the wild bees, and the goat Amaltheia providing him with milk. Thus "Jove maintained the life given to him by nourishment (drawn from) a foreign breast." And in the Norse mythology there is still a goat, like Amaltheia, supplying nourishment to gods and heroes, for in Valhalla, where Odin's heroes dwell, "there is a goat called Hejdrun, which standeth up and biteth the branches from that right famous tree called Lerathr. Now, from out her teats there runneth so much mead that she filleth each day a drinking-

vessel so huge that all the Einheriar (heroes) are made drunken thereby."

Now, all these facts and legends tend to prove that the goat holds an important place in the earliest mythologies, and that, as kings and heroes often had appellatives applied to them from the names of other animals—such as the ox, the stag, the dog, the lion—so also from the goat. If Caranus, then, the ancestor of Philip of Macedonia, and of his greater son, Alexander, is "the goat," "the he-goat," "the rough he-goat" of Daniel's vision; and since Hercules, the founder of the Celtic nation, and the benefactor of the early Italian tribes, the author of fire-worship in Italy (peculiarly an Etruscan rite), is called Caranus, "the goat," or Recaranus (G. righ, "a king," pronounced re, whence L. pr. n. Rhea, "queen"), I cannot doubt that Labron, Labru was his Etruscan name or epithet; and if so, the Etruscans were Gadhelic Celts, for the Gadhelic knows only gabhar, not car, as a name for "the goat, the leaper."

Semo Sancus, the Sabine name for Hercules, has, I believe, a similar meaning; for in Daniel's vision (Dan. viii. 21) the King of Greece is symbolised by a "rough he-goat" (H. sáir), and this H. word, when used as an adjective, means "hairy, rough." From this word I wish to derive the name Sancus. To clear the way, let me first examine the L. hircus, "a he-goat," the equivalent of H. sáir. The H. root of sáir is the verb sââr, "to stand on end, to bristle" (L. horrere), "to shudder," from which come H. säär, "horror, a storm"; säâr, "hair"; and säôrah (fem.), "barley, awny or bearded barley," like L. hordeum, "barley," from horrere. Similarly the L. hircus is "the rough, hairy animal," for the word is of the same stock as L. hirtus, hirsutus, "rough, shaggy, bristly," and both are taken from the G. adj. friogh, "bristly." The original form of hircus was fircus, whence

fhircus (*fh=h*), hircus, and friogh by metathesis gives firgh, firc-us. The G. friogh has a cognate in the Gr. phrisso, "to be rough, to bristle" (L. horrere), said of corn-fields, also "to shudder" (H. sâár). If the G. friogh is pronounced frēhh, with the hard aspirate, it readily gives the Gr. verb phrisso and the Gr. noun phrix. In the sense of "rough bristliness," the G. has frith, "a forest, wrath, a surly look." Further, as sâír, "the hairy one," in H., means also "a wood-demon, a satyr," so from Gr. dasus, "hairy, rough," I form a Gr. adj.-noun dasuros, "the hairy one," and from it, by metathesis, saduros, saturos, "a satyr, a lewd, goatish fellow." Now, by analogy, I take Sancus to mean "the hairy, strong one," an epithet of Hercules like the Etruscan Labro; for the biliteral root of H. sâír is sâ (letters *shin* and *ain*). As usual where *ain* occurs, this letter may be represented in G. by a guttural; thus the root sâ may become sag (whence, probably, the Roman coarse, nappy military cloak, sagum), and sag, with the nasal sound inserted, would give sank, Sancus, "the hairy one." And if Semo is a contraction for Semi-homo,¹ then the Sabine name Semo Sancus must mean "the deified goat-hero," raised to the sky, much in the same way as the goat figures in the Babylonian, the Norse, and the modern Zodiac. Had the Sabine language any direct relation to the Hebrew, we might at once accept this derivation of Sancus; but as it has not, we must seek a link of connection and a derivation elsewhere. Now, I have already said that the first idea contained in the root sâár is that of "shuddering, quivering" (Ger. schauern), and of "hair standing on end" (L. horrere); then it denotes the "fierceness" of a storm or tempest; in this sense the Gr. has thuella, "a storm," from thuo, "I rage, I rush

¹ This is the common opinion, but see another under *Æsar*.

on." So in G. the adj. *fiannach* means "hairy, rough, gigantic, heroic"; while *fiann* is "a hero," and *fianne* (as if *fianne*) is "a tribe, a family"; and with an *s* instead of the initial *f* (see *halen* and *sex*), *sian* means "a storm" (cf. H. *säär*). Thus G. *fiannach*, "the hairy, heroic man," may become *siannach*, *shan-ch*, *Sanc-us*, the epithet of Hercules. I have no proof that this is the derivation and meaning of *Sancus*; I offer this view of the word as a conjecture. There are, however, two or three considerations in favour of it; for in modern languages also personal names are often taken from the names of animals, as in English the names Fox, Bull, Hare; and in German, such names as *Hirsch*, "stag"; then in G. the proper name *Catanach*, a member of the clan *Cattan*, means the "hairy" one; and in G. *siannach*, *Sancus* would appropriately describe the rough, hirsute coating of the goat, for the word *fianna* is always applied to the hair of animals such as the goat, whereas human hair is either *falt* (of the aged) or *cuailean* (of the young and beautiful).

In another aspect, the names *Sancus*, *Labro* very well suit Hercules in the sense which I have assigned to them, for, in the passage already referred to, the rough goat which Daniel saw is the national emblem of Macedonia, and *Caranus* is that goat. *Sáir*, then, like *Caranus*, may mean "the hero-founder" of the family, the strong, prolific author of a numerous progeny; for other animal-names are used in the same way; for instance, in H., *áttûd*, "a he-goat," is used metaphorically to mean "the leader" of a nation or tribe, "a principal man, a chief," the leading goat, as it were, or bell-wether of the flock; the H. *églah*, "a bullock," is a name given to "a leader" of the people; so also H. *állôph*, "gentle, tame," taken as a noun, means "an ox," or "the chief" of a family or tribe. In the Third Iliad, Homer

likens Odusseus to "a ram" (ktilos) leading on his tribe, and in H. the same triliteral root *āyl*, which yields *ayal* and *ayil* (q.v.), "a stag, a ram," gives also *äyil*, "the mighty ones, leaders, nobles," "the rams," as it were, of the State. In H., *āyil* is the long-haired "he-goat" (cf. *hircus*, *sair*, *Caranus*), used as a sin-offering by the tribe—"princes," or by the high priest on national feast-days; while *āttūd* is the young, vigorous "he-goat," delighting in battle,

"Cui frons turgida cornibus
Primis et venerem et prœlia destinat."

Cognate with *āttūd*, the Arabic has *atal*, "the horse," as ready to "rush on" in the race. Gesenius hesitates to give a decided opinion as to the derivation of *āttūd*. I take it to be an Aryan word; and as its initial letter is *ain*, it may be of the same origin as G. *cath*, "a battle," and Gr. *aïsso*, "I rush on." If so, *āttūd* is descriptive of the goat as a pugnacious animal. Such a name, transferred to a tribe-chieftain, would well describe him as their leader in battle. Thus, also, the Norse *herse* (from *her*, "war") was a captain-general, inferior in rank to a Jarl.

I have thus at some length discussed the position of the goat in ancient history and mythology, and have examined various words, in Hebrew and other languages, bearing on the subject—all for the purpose of showing that leading men in a community, the founders of a nation, the leaders of a tribe, the ancestral hero whom a country regards reverentially as its first chieftain and the author of its being, may be designated "the bull," "the ox," "the goat," "the ram." In this sense I understand the Etruscan name *Larth*, *Lars*, and the Latin *lares*, "the household gods"; for I trace them to the G. *gabhar*, "the goat," from the primal root *tsaph*, *gaph*, *gabh*, "to leap"; and just as H. *'ttūd*, "a

he-goat," is used to signify "a chief, a leading man" in a nation or tribe, so may also *tsaphir*, "a goat," and *sáir*, "a he-goat." Under the word *capra* we have seen that the root *gam* may become *lam*; thus, *gabhar* gives *labhar* and the Etr.-Lat. *lar*. There is in G. one conclusive proof of the transition from *gabhar* to *lar*; *gabar*, *gabhar*, as we have seen, meant "a horse" in old Irish; and, as the *bh* in such a position is quiescent, *ga-ar* gives *la-ar*, whence in modern G. *lar-ach*, "a filly," and *làir* (q.v.), "a mare," which are the same in orthography as the Etruscan word. Nor is this dropping of *b* in the middle of a word peculiar to the G.; the L. drops it in the dat. and abl. plural of nouns in *a* (fem.); Terence frequently drops it in the rhythm of his lines; and the Romance adverbs *où* and *y* drop it from the L. *ubi* and *ibi*.

If *Lar*, then, is the "hero-founder" of a race, like *Caranus* in Macedonia, one descended from him will be designated by the derived form *Lar-th*, where the personal formative *th* is added, as in Etr. *Van-th*, *hin-th-ial*, the G. *dru-idh* from *deru*, "an oak," in E. *wright*, from *work*, and with a different application, in the E. *heal-th*, *til-th*, &c. Thus *Larth* is an appropriate term to denote the hereditary chief of the tribe or gens, for his place and authority are transmitted to him by the *Lar*, the original founder of the family; hence *Lars Porsena* is the chief of the *Porsenna* or *Porsena* sept or clan, and *Lars Tolumnius*, the chief of the *Tolumna*. The founders of the family themselves are the *lares*, whose images in the form of protecting tutelary dogs (see *Sarameya*) were carefully preserved; and to them sacrifices were offered by the household. By them the family swore just as a Highland *gille* will swear by the *Mac Callum Mhor*, or other chieftain. A clan-Irishman will swear "by the hand of O'Sullivan,"—an oath that must not be broken by any one

of that name, for no hand was ever so nobly used as the hand of O'Sullivan, the founder of the race ;

“Owing no tie but to his clan,
No oath but by the chieftain's hand.”

And thus, if Hercules is the Labro, the goat-hero, the Recaranus, the first chief of the aboriginal tribes of Italy, I easily understand how he became to them and to the Romans the “Dius Fidius,” the witness of their solemn oaths, and the avenger of perjury ; “Me Hercule” was an appeal made terribly obligatory by the feeling of ancestral descent and of reverential awe. And if Hercules, as is likely from his functions (see *alexikakos*), and from his symbol the goat, be, like the Pharaohs, a terrestrial representative of His Majesty the Sun, who sees all things, is a witness to all human transactions, the position of Hercules as Dius Fidius is corroborated by the Shechemite worship of Baal-berith, the Sun-power, as the “lord of covenants.” The reverence shown to the Lares, both by the family (*lares domestici*) and by the State (*lares publici*), all resolves itself into hero-worship, the worship of the deified first author (*lar familiaris*), and the great men of the family, and of the first founders, protectors, benefactors of the State, the worship of such men as the Dukes of Edom and the five lords of the Philistines, and generally of the *sáirim áttûdim allôphim* of the Semitic races. At Rome the public lares, as protectors of the city (*lares praestites*), had a temple on the Via Sacra, and in it two statues (of Romulus and Remus, the founders of the city), and in front of them a stone figure of a dog, to indicate the watchful protection of these two lares. The private lares—sometimes images of gold—were specially honoured, for the pious members of the family presented offerings to them every morning in the

lararium—an inner part of the house where these images were kept; at family meals a portion of the food was offered to the lares, and on festive household rejoicings the images were crowned with wreaths.

I have just mentioned the Dukes of Edom; in H. they are called allôphim; but the Lords of the Philistines are called sarnai, or sarânim, while the princes of Darius the Mede are called sarkîn (sing. sârāk) in the book of Daniel. Some etymologists take these names from Z. çara, “a head”; Gesenius does not attempt to determine the etymology of them with certainty, but suggests the Persic Sar, “a prince,” with a servile termination added. Sar is an Aramaic, and a very old word, for Abraham’s wife was Sarai, “my princess,” Sarah, “the princess.” Now, although it would be hazardous to say that this word Sar is connected with the H. saîr, “a goat,” yet the usage of the word, both in Media and Philistia, is best explained by taking it to mean the same as âttûdim, “leading men,” the foundation of the State. And yet there may be some connection between them, for the H. word përá, which means “hair,” means also “a leader, a commander,” and in Ar. “a prince,” or “head of a family”; and in L. the Hirt-ian clan was named from hirt-us, “shaggy, hairy,” and hircus, “a he-goat,” just as in H. saîr, the “hairy, rough” he-goat in Daniel’s vision is “the prince of Grecia.” In Gr., aizēos, “strong, vigorous,” which “hairy” men often are, is, in the Homeric poems, joined with Diotrëphês, as an epithet of “princes” as a class. In Assyrian, Sar was a title superior to that of melek, “king,” and on the Babylonian tablets, deciphered by the late Mr. Smith, the word Sar occurs as the name of one of the gods, and Kisar of another. In the tenth chapter of Daniel, verse 13, this word Sar, “prince,” occurs again, and is supposed by the Rabbis to mean the

protecting genius, the daimonion of the Persian kingdom, or, according to Jerome, its guardian angel. This is the very sense which I have ascribed to the Roman lar.

In G., sàr, sàir, as a noun, means "a hero, an excellent man"; as an adj., "matchless, noble, brave"; as an adv. it is a prepositive particle, Ger. sehr, meaning "very," and is used interchangeably with lar, so that Highlanders, using sar and lar as convertible terms, will say, *Tha e sàr chlaightire*, "He is an accomplished villain," and *Tha e làr bhurraidh*, "He is a complete blockhead"; a Gael will also say, *Tha e mor shar*, "He is a mighty hero," the idea being that of complete excellence, for the Sar is the very highest style and rank of man, and has something divine in his nature. This quite agrees with my view of the position of the Etruscan *Lar-th*. The idea of supreme rule also belongs to the word Sar, for it occurs in Persian royal names, as in Sharezer, "prince of fire"; and gor, the K. form of G. sar, Ger. sehr, gives the noun goruch, "sovereignty." In the book of Nehemiah (iii. 14), circa B.C. 450, a Sar is mentioned as the chief ruler of a town near Jerusalem.

Before leaving the Lares, I quote the words of Arnobius: "In different parts of his writings, Nigidius (speaks of the Lares) now as the guardians of houses and dwellings, now as the Curetes, who are said to have once concealed, by the clashing of cymbals, the infantile cries of Jupiter. . . . Varro, with like hesitation, says, at one time, that they are the Manes; . . . at another time, again, he maintains that they are gods of the air, and are termed heroes [cf. G. sar]; at another, following the opinion of the ancients, he says that the Lares are ghosts, as it were, a kind of tutelary demon-spirits of dead men."

From this extract, it is evident that the Lares were regarded as the airy, ghost-like spirits of dead heroes, which

protected the dwellings of their friends, and that the Cretan Curetes were similar protector-heroes. Now, it is rather a singular coincidence that, in G., *curaidh* (=Curetes) means "a hero," and that *cuid*, which may easily become *cuir*, means "help, assistance," and, it may be, "protection." A Greek tradition given by Pausanias makes Heracles to be one of the Curetes. He certainly was a *Curaidh*, if he was the hero-founder of nations, and his whole life and labours were employed in giving "help and protection" (*cuid*, *cuir*) to mankind; for this office he was, from his birth, endowed with strength more than human, hence his name Hercules, as I shall show. He was also a *lar* (*labhar*, *gabhar*), if, under the epithet of *Labar*, or *Labro*, he was the first leader of the Etruscan race; and the deification of departed heroes, such as Hercules, and their worship, whether earlier or later than that of the nature-powers, were founded on some prominent feature in their lives, such as that of "help, protection," by which these heroes had made themselves distinguished and worthy of grateful homage and remembrance.

Note.—The *L. lar* ("apto cum lare fundus") is quite a distinct word; it comes from G. *lar*, "floor, ground, earth."

EXCURSUS ON *Lupercus*, AN ITALIAN DEITY.

Our next digression concerns the Lupercalia, a festival in honour of *Lupercus*, one of the gods indigenous to Italy, reckoned, also, one of the most ancient idols of antiquity, just as the Mendesians of Egypt considered their god Pan one of the oldest gods of the country. *Lupercus* is either the same as, or akin to, Pan, *Inuus*, *Faunus*, *Sylvanus*—all of them gods of pastoral life.

I introduce *Lupercus* here under the head *capra*, because I intend to show that the word is formed from G. *gabhar*,

“a goat”¹—the name of the god from the name of the animal which he represents—and in this I have the countenance of Herodotus, who says that, “in the language of Egypt, both a goat and Pan are called Mendes,” which was also the name of the town and district in which the Egyptian Pan was specially worshipped. With this compare the use of the name Labro in the geography of Etruria.

Like so many of the earliest idolatries of the world, Lupercus is represented as at once human and bestial—he has the feet, legs, and thighs of a goat, but, above, he is man-like, with a red face, and a horn on his head; in his hand he bears a syrinx or Pandean pipe, on which he delights to play. The dog, the shepherd’s friend, is very dear to him. That he may be duly worshipped, a goat and a dog must be killed and offered. If thus honoured by faithful worshippers, he gives fecundity to their flocks and herds, and blesses their homes with progeny.

The classic nations were eminently religious, full of fear and reverence for their gods, and careful to worship them with appropriate rites. Beginning with a purer worship, Greece and Rome had, ere long, become pantheistic and polytheistic, for in each of the ordinary, and especially in the uncommon operations of nature, they saw a present deity, the work of an unseen hand, laying upon them a blessing or a curse. In the early ages, in the pastoral and the agricultural states of society, this religiousness was vivid and energetic in its influence; it led tribes and nations to look on the occurrences of their daily life as proceeding from the interposition of a god who presided over each domain of their experience or activity. The god might send favours and prosperity, if propitiated, but if his worship were neglected, wrath would certainly come—on their beasts, a

¹ The derivation from *lupus* and *arceo* is absurd.

murrain, a ravaged fold, or sterility; and on themselves, disaster, disease, or death. Hence the anxious desire of the Athenians to overlook none, to worship even an "Unknown God"; hence also the multitude of the lesser gods in the classic Pantheon; hence the woods, the streams, the corn-fields, even the blight that destroyed the crops; hence the flower-gardens, the orchards, the flocks and herds, the sea, the land, had their gods; nay, even thieves and robbers, to obtain success, must worship too—every class of men had its own divinities. Thus, Lupercus was the god of shepherds, the god of pastoral life, the one who cared for the shepherds, the sheep, and the goats: "*Pan curat oves oviumque ministros.*" In Grecian Arcadia, with its mountains, springs, and grassy valleys, the home of a pure Pelasgian shepherd-race, shut up in their native simplicity by intrusive races all around—there he was born, there men called him Pan, Arcadian Pan, Lycæan Pan, Tegeæan, Mænalian Pan; so numerous were his favourite haunts. There, too, as if to show his sympathy with his loved ones, he sits on a rock discoursing the music of his pastoral reeds; again, he is seen chasing the rural nymphs who incautiously approach;

"Pan

Pinea semiferi capitis velamina quassans,
Unco sæpe labro calamos percutit hiantes,
Fistula sylvestrem ne cesset fundere musam."

But in Italy, among the pastoral tribes, who were the first to occupy the lowland plains and rugged uplands, he has a native name; he is Lupercus, "the leaper," "the goat-god." Here, too, he is held in high honour; he has priests devoted to his service, the Luperci, and a festival, the 15th of February, called Lupercalia, and Lupercal is his cave in the Palatine Mount. On that day, soon after dawn, so

soon as the sun has gained power enough to clear away the morning frosts and fogs, the rustic population of Rome is all astir—men, women, and children—and the priests of the god come forth from the Lupercal, naked all but the waist, which is wrapped with a girdle of goat-skin. To begin the feasts aright, they sacrifice a she-goat to their god, and, cutting its skin into strips, they rush through the city, wildly leaping about, and striking with these thongs all they meet, and especially the women—who voluntarily offer themselves—for these blows bring good luck and fruitfulness. During the day, kids and lambs, milk and honey are offered, and in the evening a dog is slain in his honour. On such a day, and in such a garb, and amid such revellings, Antony, as a priest of Lupercus, just one month before the fated Ides of March, approached Cæsar as he was seated in state in the Forum, and “thrice presented him a kingly crown, which he did thrice refuse.”

The noblest and oldest families of Rome, the Fabii and the Quinctilii, were originally the priests of Lupercus, but to them Julius Cæsar added a third college. The festival traces its source, in the Roman annals, to Romulus and Remus, and was carried down to the latest ages of the Roman empire.

This historical sketch will enable us to understand the name Lupercus, and other names connected with the feast Lupercalia.

Cicero, in his speech in defence of Cælius, testifies that the feast was of extreme antiquity, for he says, in a hazy sort of way, that it existed among the rustic tribes of Italy long before civilisation and laws were established there. The mythical history of these tribes carries us back to a period antecedent to the Trojan war, when the chief tribes of Northern Italy are the Etruscans, the Latins, and the

Rutulians. These have some kind of government established among them, for Turnus is king of the Rutuli at the arrival of Æneas in Italy. Some time before this, Euander, "Goodman," has left his native Arcadia with a band of Pelasgians, and, landing at the mouth of the Tiber, they pass inland, are hospitably received by Turnus, and settle on the Palatine hill. The arrival of this "Goodman" is a benefit to his neighbours, for he introduces among them the arts of social life, teaches them how to write and sing and play, and establishes the worship of Pan and of Cybele and of Neptune. But he has one neighbour, Cacus, a son of Vulcan, who disturbs the country by his robberies. Cacus had occupied a natural cave in the Palatine, and in the cave was a well. This cave was, long after, one of the sights of imperial Rome, for the curious might see on the side of the hill a footpath and the "ladder of Cacus," not far from the hut of Faustulus, the foster-father of Romulus and Remus. Dionysius says: "Near it stands a temple, in which is a statue, a wolf suckling two children; they are in bronze, and of ancient workmanship. This place is said to have been consecrated by the Arcadians, who, with Euander, formerly built their habitations there." The cave was repaired by Augustus, for the priests of Pan always bathed in the water there before sallying forth among the people on the great day of the Lupercalia. Although it is, in our day, buried under a great heap of rubbish, the cave is still there, and in it a fine spring of water. The statements of Dionysius were confirmed in our fifth century by the discovery there of a bronze statute of a wolf, of ancient Etruscan workmanship, although, strange to say, the two infants attached to it are the work of more recent hands. This, then, was the abode of the robber Cacus at the time when Recaranus, the Italian Hercules, came into those parts and

slew him. Euander, in gratitude, dedicated a sanctuary to the victorious hero, and appointed him priests, the Potitii and the Pinarii, who were also called in the Sabine language Cupenci. Before leaving, Hercules ordered that the robber's sister, Caca, should receive divine honours, and a perpetual oblation of fire. The Fabian gens, one of the most ancient and aristocratic in Rome, traced its origin to this time of friendship between Hercules and Euander. Another account, however—Ovid's—says that when Romulus and Remus were establishing their infant realm, and strengthening it by the bonds of religion, they instituted the Lupercalia, and chose from among their followers two bands of priests for it, the Quinctilii and the Fabii.¹ Now, these, with the third band added by Julius Cæsar, bore the general name of Luperci, but were also called Crepi, from an old word Crepa, equivalent to Capra, "a she-goat." Among a shepherd-community, like earliest Rome, it was natural that the festival should be regarded with great interest, as it was held at a period of the year when the blessing of their god upon their flocks might bring an abundant and safe lambing; and coming, as it did, at the close of their year, it served as a general purification, like the later *lustratio*, for the Luperci not only ran about with the goat-thongs in their hands, but applied the blood of the goat to the people. The goat's skin was called Februum, and the god Februus,—from whom the month Februarius. In this month of February, on the 19th, solemnities were held in honour of the Lares, or Dii Manes, the blessed spirits; while the Larvæ and Lemures were propitiated in May. These Larvæ were the malevolent spirits of the dead, and were supposed to wander about at certain times and do injury to the living. To protect his

¹ The Fabii and the Pinarii are the same, for *L. faba* is "a bean," and *G. ponair* is "a bean" (qq.v.).

household from their influence, the father of the family must rise at midnight, and, washing his hands three times in pure spring water, take black beans into his mouth, and then throw them behind him; thereupon he nine times adjured the spirits to be gone; this done, the spirits must depart.

Now, as to the etymologies of the names which occur in this narrative. First, let us take Hercules and Cacus. I do not know of any reliable derivation of the name Hercules. It is probable that his name, as in many other instances, expresses his character and functions. His features are easily distinguishable, for, among all the human-divine heroes of classic legend, there is none who is so largely a benefactor to mankind as Hercules. Wherever he goes—to Greece or Italy, to Celtland, Spain, Phœnicia, India—he struggles against dangers and difficulties innumerable; but he is always the Alexikakos, the protector from evil, the “Sōtēr,” the one who “saves”; and in some of these lands civilisation and refinement are said to have sprung up under his footsteps. Hercules, I have no doubt, was a sun-power, or at least a sky-power, a son and auxiliary of the great Dyaus, Zeus, the sky-god. As such he labours incessantly, and with prodigious might, against the powers of darkness, and often drags to light and to destruction the hidden things which are the brood of darkness in the earth and under the earth. Thus he aids in extending the kingdom and crushing the enemies of his great father. In harmony with this view of his character, I have already suggested that Hercules is a sair of strength, a sar, prince or hero, and a lar, or protector of the family or State. In Rome, the earliest legends cluster around the name of Hercules as a public benefactor; for he abolished human sacrifices, taught the worship of fire, and appointed its first priestess; he was regarded as the giver of health and a leader (Musagetes), in

spreading among the rude tribes of Italy the softening influences of the lyre-music. In Rome his reputation was such that he had two temples; in the one he was associated with the Muses, in the other he was honoured as the god of victory (Hercules Victor, Hercules Triumphalis), and before his statue the general, in a triumph, laid down one-tenth of the spoil. And among the Etruscans none of the lesser gods was so popular as Hercules; no one appears so frequently on their bronze mirrors and terra cotta vases; after him they named one of their towns Nortia (? Gr. *neart*, "strength"), which, some say, was also called Erkle, Orcle. From this view of his character, I regard the name Hercules as equivalent to Sar-cuid, "the hero who helps," the helping, protecting prince, the *patronus*—a name changed by the Etruscans into Arcuil, Arcul, Arcle, Erkle, for *l* is a favourite Etruscan final letter, and is often substituted for *d* (see root *dam*, *lam*); nor is it uncommon in language to find *s* changed into *h*, and then dropped.

Now, if Hercules be "the beneficent, helping hero," who is Cacus? One would say the "Bad man," just as Euander is the "Goodman"; but this etymology is excluded by its vagueness and by the long *ā* in Cacus. Various etymologies of his name have been offered. Hartung traces it to the Gr. *kaiō*, L. *caleo* and *coquo*, and connects it with the story of Cæculus, an ancient hero of Præneste; others refer it to L. *cæcus*, as if "the eyeless one." It is not likely that Cacus was the "burning" one, or a child of light at all, for he dwelt in the darkness of a cave, and he was slain by a hero-emissary of light; nor was he the "blind" one, for this condition of blindness is scarcely compatible with his robberies. But Aristotle quotes a proverb, in which a Cacus or Kaikias drags the clouds to himself. Now, in Aryan mythology, the clouds are the oxen of the sun, or of the dawn,

and the Cacus who steals them is the night-enemy of light, for he drags the oxen into his dark cave; and in the Hercules legend he drags them backwards in order to escape detection. He too is strong, for see his "shaggy breast" ("*villosa pectora*") and brawny arms—a strength which makes him the terror of the whole country around.

I take Cacus, then, to mean "the robber," for in Gadhelic "a robber" is gadhaiche, and as the *dh* is silent, as in E. rein, from L. retineo, Fr. Noël, from L. natalis, the word may be written ga-aike or ka-aike, Gr. Kaikias, Kakios, L. Cacus, with the *a* long. Nor is the G. gadhaiche a loan-word, for it is a regular formation from the G. biliteral root gad, gaid, goid, "to steal." This root exists also in the Erse dialect, but not in the Kymric, for there the word for "robber" is lleidr, L. latro; but lleidr (verb llad-r-atta) is a derived and later form of the G. gaid; for gaid gives laid, whence I may form the personal noun laid-air, "robber," K. lleidr. Even the L. fur, "a thief," may, with some probability, be formed from G. gaid; for as the L. *f* (as I shall presently show) in some cases represents the sound of *g*, a G. noun gaidhair, gai-air may become fai-ar, L. fur. It is more natural, however, to take L. fur as a contraction of G. faobhair, "a plunderer" (q.v.) If, according to this analysis, the proper name Cacus, and the common nouns latro and fur, are derived from the same G. root gad, we have here a curious instance of the unseen brotherhood of words, and of the importance of philology.

The words that now remain to be examined in connection with this digression are Lupercus, Pan, Fabii, Quinctilii, Crepi, Cupenci, Februum, Larvæ, Lemures. It will facilitate my explanation of the other names to take Crepi first.

Festus says that the priests of the Roman Pan were also called Crepi, and that crepa was an old word for "goat."

Now, *crepa* may be a metathesis for *capra*; but if not, *crap-arra* in G. means "stout, lusty, strong," and is formed from the noun *cnap* or *crap*, "a lump, a little hill, a stout boy." It corresponds in meaning with the H. *áz*, "strong, mighty," from which the H. has *äz*, "a she-goat," S. *adsha*, "a he-goat," Goth. *gaitsa*, Ger. *geiss*, "a goat." So also, in the Semitic languages the Ar. *ayil* means "a wild goat," from the root *aul*, *ail*, "strength, power," whence also the noun *älôn*, "an oak," in the same sense as L. *robur*. With *áz* I would also associate the Homeric epithet *aizēos* (= *aiz-eios*), already quoted, which describes a man as "lively, vigorous, in the full power of manhood," and this word, joined with "Zeus-born," is applied to any prince of royal line. Now, *äz* is "the strong, vigorous goat," the leader and progenitor of the flock; in Phœnician, *az* becomes *aza*, and in O. Goth., *gaitsa*, which, if it had the form of *aitza*, *aiza* in Pelasgian speech, would readily give the adj. *aizēos*. The G. *crap* may therefore be taken to mean "a goat," and *Crepi* to mean "goats, the goat-priests." In the same way I understand the name *Lupercus*; for, as has been already shown, the H. root *tsaph*, "to leap," would be in G. *gabh*, *gab*, whence *gabh-ar*, *gabar*, "the leaper, the horse, the goat"; but *gab* is the same as *gam*, and that gives *lam*, which in modern G. is written *leum*, and is the common verb "to leap." From *leum* (*leub*, *leup*) I form the word *leup-air*, "the leaper, the goat" (= *gabar*), and from *leup-air* an adj., *leuparach*, which gives *Luperc-*, "the leaper-god," or his priests; and the prominent use of the goat in the feast of the *Lupercalia* is a strong point in favour of this etymology. The G. verb *leum* (*leup*), "to leap," is the same as the Goth. *hlaupan*, E. *leap*.

There is, however, an anomaly in the use of the word *Lupercus*; it is the name of the god, but it is also applied

to his priests. From the presumed G. form *leuparach*, "of or belonging to the leaper," the name *Lupercus* is appropriate only to the priests, and I should take *Luper* to have been the name of the god, and this again brings us to the Etr. *Labro*, an epithet of *Hercules*. If the festival goes far beyond the days of *Romulus* and *Remus*, as *Cicero's* words seem to imply, it may be that it was an annual celebration or anniversary in honour of *Hercules*, the *Labro*, the *Recaranus*, the goat-king, who first led the Celtic tribes into Italy.

The Greek *Pan* is a deity having the same tutelary functions as *Lupercus*. The H. *tsôn* or *tsân* is a collective noun meaning "small cattle," sheep, goats, rams; in Ar. it is *ddan*, and in G. *tan*, and if this G. word be written *kan* (*k* for *t*, as in G. *teine*, "fire," Gr. *kain-ō*, "I burn"), and the *k* changed into *p*, as in Gr. (h)ikkos, (h)ippos, we have the Gr. *Pan*, the protector of the sheep and the goats.

It is clear, then, that the earliest form of the G. verb "to leap" was *gab*. From this root I take *Cupenci*, the Sabine name for the priests of *Hercules*, and *Gabinus* (*cinctus*), which, among the Romans, was the name for a peculiar way of wearing the *toga*. *Cupencus*, if written *gabanta*, would be a pure G. adj. formed from the root *gab*, for *-anta* (L. *-entus*, as in *viol-entus*, *lucul-entus*) is a common adj.-termination in *Gadhelic*. *Cupencus* may also be regarded as a liquid form of the G. termination *-ach* in *gabach*, written also *gobach*, from the same root *gab*, and of this liquid form we have other instances, as the old geographical name *Bodencus*, applied to the valley of the *Po*, which, in my opinion, is the G. *boidheach*, "beautiful." In either case, *Cupencus* would mean the same as *Lupercus*, a priest of the "leaper"-god. On the other hand,

Gabinus is a L. adj.-form from the root gab; and both the thing and the name are Etruscan, as Servius testifies. When the Gabinus style was used, then the edges of the *toga* were drawn round to the front of the body, and fastened in a knot over the breast, while another part of it was used to cover the head. This style was ancient and venerable, for it was used chiefly on solemn occasions, as when the consul declared war, or when a man was offering sacrifice. I connect this name also with the "goat"-hero, for the root gab-, the same as in gab-ar, "goat," points to him, and on an Etruscan mirror, given in Micali's collection, Hercules appears as usual with his club and the lion's skin, but this skin is arranged on his shoulders and head exactly in the Gabine fashion. Festus says that an army when about to engage in battle arranged their dress in the Gabine style, and it is possible that this style was first used by the hero in the many labours and conflicts he had to undergo. The Lares also are usually shown dressed in the cinctus Gabinus. Does this indicate some connection between lar and labar, gabar, "a goat,"—between the hero-head of a family and the hero-founder of the nation? The famous Juno Sospita, too, must have some relation to Hercules Soter, for she is represented as wearing a goat's skin drawn over her head *Gabino ritu*, and, instead of a Herculean club, she bears in her hand a spear, certainly a more ladylike weapon.

The Greek name for the *toga* was tebennos. I consider this to be a Grecised form of Gabinus. For, as the Etruscan language had no *g*, and the L. termination -inus represents the Etr. -ern-, enn-, inn- (as in Perperna, Perpenna, Spurinna, Cæcina), I suppose the Etr. form of Gabinus to have been Kabern, which, by substituting *t* for *k* (see teine) and assimilating the *r*, may give the Gr.

tebenn-os. In G., kabern—that is, gabern—may be formed from gabar, “a goat,” by adding the formative na, or from the root gab by adding the formative -erna or -earna. In either case, Gabinus is connected with the “leaper.”

Again, the Fabii and the Quinctilii were the priest-families of the Lupercalia. To this office they are said to have been devoted by Romulus and Remus, but this is a mistake, for the Fabia gens traced its origin to Hercules, and probably had all along a priestly character, for the name comes from faba, “a bean,” not in the same sense in which the first Cicero is said to have got his name as a successful cultivator of “vetches,” but because, in the ancient rituals, the bean was, like the goat, a symbol of manly power and fertility. The reasons for this symbolism cannot be given here, but those who are curious on the subject may refer to the ceremonies of the Roman *floralia* and the present *jeux floraux* of the south of France. Now, faba is a Celtic word; in the Armoric dialect it is favon, “a bean”; in K. ffaen, “beans”; in G. fabh is “a thick (bean) cake,” and panair, ponair, “a bean.”

The Quinctilii, again, take their name, I suppose, from G. cu, coin, “a dog,” for the feast of the Lupercalia ended with the sacrifice of a dog, an animal which, like the goat, is known for its sensual thirst. The change of coin (construct form) into Quinct-, is similar to that in L. quinque, from G. koig, “five.”

Now, if Hercules was not of human race, but a mere representation on earth of the strong, all-vivifying, and fertilising sun, then the names Caranus, Labro, (Luper), Lupercus, Fabii, Quinctilii, applied to him and his priests, in the sense in which I have explained them, just suit the character which we might expect him to exhibit. In this con-

nection it is interesting to observe that while the hero had many sons, and a whole race of them, the Heracleids, in Greece, he had no daughters, or at most only one. This, also, is in keeping with his representative functions. Some obscure allusion to these thoroughly masculine functions is contained in the words of Tertullian, "Why was not Hercules a dainty dish to the good ladies of Lanuvium, if it was not for the primeval offence which women gave to him?"

The G. words *fabh*, "a thick (bean) cake," and *panair*, "a bean," mentioned above, suggest an inquiry of some importance. Is *panair* of the same root as L. *panis*, "bread"? Does *fabh* mean the same kind of cake as the H. *cāuân* (Jer. vii. 18, and xlv. 19), offered to "the queen of heaven"? Was the bean the earliest cereal of the Italian tribes? Certain it is that G. *panair*, by removing the -air, which is a common termination, may give the L. *panis*, but *panis* may also be taken from the G. *biadh*, "bread," which is a participial form, meaning "eating," and has its analogue in the H. *lēchēm*, "bread," from *lāchām*, "to eat." The liquid form of *dh* in G. is *n*, and thus *biadh* may become *bian*, *pan-is*. But that the fruit of the leguminous tribe of plants was used as food in early times is evident from Genesis xxv. 34, and 2 Sam. xvii. 28, and that, in combination with other cereals, both beans and lentils were baked into bread, appears from Ezekiel iv. 9. The Arabs at this day make lentils into a very palatable pottage, as did Jacob of old; the common food of the poor in Upper Egypt fifty years ago was, and perhaps still is, lentil-bread; and one of the chief products of the country around Cairo is still beans. Certainly the fellahs in Lower Egypt now use bean-bread as food, and even horse-beans steeped in oil. In some parts of Scotland, also, bread called

mashlich is made of a mixture of peas and oats. The H. *ăshîshim* means "cakes made of lentils," and cakes of this kind, but more commonly of pressed grapes, were offered in sacrifice to idols (Hosea iii. 1). The *căuân* cake was probably made of beans or bean-meal, for the name resembles the Gr. *puanos*, "a bean"; and in the Athenian festival *Puanepsia*, instituted by Theseus (the Ionian solar hero, as Hercules was the Pelasgian one), cooked beans were carried about in a procession of worshippers, who went to the temple of Apollo and there made offerings. The "queen of heaven" of the Jewish idolatry, and the Apollo of the Athenian worship, are Astarte and Baal, the Moon and the Sun, the male and the female principles of fructification. The bean is significantly used in worship of this kind, for, by the ancients, it was regarded as an emblem of the Gr. *phallos*. The cake *că-uân* (thus I divide the word) is Grecised into *cha-bôn*, the latter part of which word is very like the Ger. *bohne*, E. *bean*, G. *pòn*. Although Gesenius traces the name *căuân* to the Ch. root *cauân*, "to prepare," or the H. *căvân*, "to cook, to bake," yet, as the word was doubtless introduced with the new *cultus*, and the etymology is acknowledged to be uncertain, I may be allowed to venture the suggestion that *căuân* is equivalent to *ha-van*, "the bean," or *ca-van*, "like a bean"; the *van* or *phan* would give the K. *ffaen*, and the G. *pan-air*, as well as the H. *pûl*, "a bean," as if *phanal*, like *duts* from *danats*. Be that as it may, *pûl* has a cognate in the Dutch *bol*, "a bean," Ger. *peul*, "chick-pea," *bolle*, "onion." The E. word *pul-se*, like *pea-se*, from *pea*, as applied to leguminous vegetables, comes from the same root. If *pul* is not a contraction for *phanal*, or *panal*, then it has its root in the H. *pâl*, which occurs in various words in the sense of "roundness," which idea, I think, also

underlies the Gr. *phallos*, and its equivalent, both in meaning and form, the Lowland Scotch bools—that is, “round marbles.” The same root also gives the E. ball, and a whole host of words in all languages.

Another reference to the leguminous fruits as the common food of men lies in the Gr. *phakos*, “a lentil,” eaten at funerals, from the verb *phagein*, “to eat.” The Phrygian *bēkos*, “bread” (a word on which hangs the old story about the Egyptian king who wished to discover the earliest language of mankind), and the Persic *bag*, “food,” seem to be also from the same root as *phagein*, or from a root *bag*, back (Ger. back-en), “to bake.”

From this digression let us return to our goats. *Februum*, as we have seen, is the goat's skin cut up into thongs to be used by the priests. This name, also, I take from *gabar*, although there is some difficulty in showing how the Gadhelic *g* becomes the Latin *f*. Yet we know that *fircus* is *hircus*, and if *gabar* can only become *habar*, then we have a near approach to the forms *fabar*, *fabr*, *februum*. Now, there is reason to believe that *f* in Latin contained the sound of a guttural aspirate, and it is certain that if the *g* in the G. *gabar* be aspirated, the noun would be pronounced something like *habar*, the *h* having the soft sound of the Gr. *ch* (cf. G. *gamh*, L. *hiems*). Thus *gabar*, “a goat,” may give *februum*; from it comes the name February, the month of purification.

There remain now only the names *Larvæ* and *Lemures*. In order to explain these, I must return to the H. *üz*, “a goat,” for it probably gives the name *Azazel*, “the scape-goat,” a short account of which may prepare the way for an understanding of the Roman *Larvæ* and *Lemures*. The origin of this name has caused much perplexity. Gesenius makes it to mean the same as L. *averruncus*, Gr. *alexi-*

kakos, "the averter." It is possible, however, that *á'zāz* is merely a reduplicated form of *āz*, "a goat," to mean "the two goats" of the sacrifice; if so, the word should be *ázáz*, but to avoid the double nasal-guttural, the second *ain* is softened into *aleph*; the whole name Azazel would then mean "the goat-god." At all events, the name is applied to the goats used as an expiatory sacrifice by the Israelites on the great day of Atonement. On this day, the Mosaic ritual required the high priest to bring two young goats to the door of the tabernacle of the congregation, and to cast lots upon them. On the one lot were incised the words "for Jehovah," on the other, "for Azazel." The goat on which the lot for Jehovah fell was slain, and its blood sprinkled before the mercy-seat; then the priest, laying his hand on the goat "for Azazel," confessed over it the sins of the people; he then committed the goat to the hands of an assistant, who led it away into the wilderness, and there let it loose. Although much discussion has arisen as to the meaning of the expression "the lot for Azazel," yet it seems most likely that Azazel is an evil demon, a goatish, satyr-like spirit, whose abode is in the wilderness, and for whose society alone the sin-laden goat is now fitted. The one goat is devoted to Jehovah, and its blood tells of mercy and forgiveness, and the acceptance of the offerers by Him, and their return to His favour through expiation; the other goat, as an emblem of evil, as the accumulated evil of all the people in a visible form, is removed to a "place not inhabited," there to herd with the spirits of evil.

The duplication of the goat in this Atonement is peculiar, for, while the high priest offered *one* bullock and *one* ram for himself at his own cost, he chose a ram for a burnt-offering, and *two* young goats for a sin-offering, at the

public expense. The two goats, also, were in every sense a pair, in appearance and in value. They were brought to the door of the tabernacle together, and then by the direct intervention of God's will, as shown by the lots, their destinies were changed—the one was reserved for Jehovah, the other, with a heavy weight of guilt upon its head, was carried far away. The symbol is one, but it has two faces, two aspects; and the suggestion of Ewald, that the scape-goat aspect of it refers to the goat-religions of the early heathen world, appears to be well founded. I believe, however, that, as a whole, the symbol refers to the nation of Israel, first as in a state of nature, then brought into a state of grace and acceptance with God. What was afterwards the race of Israel was once a part of the heathen world, sunk in the grossest form of nature-worship; but when it pleased God, as if by lot, to call Abraham, their first father, to be His chosen servant, and to make a covenant with him by sacrifice, the race of Abraham assumed a double aspect, as in the world and yet not of the world. In the two goats, the pious worshipper would see the condition in which his nation once was, and that which it acquired through faithful Abraham; to him the scapegoat, dwelling in the wilderness, laden with sins, typified both the condition of the Gentile nations, as being far from God's favour, and the condition to which the Israelites, too, must return, if no goat of expiation were provided to bear their sins away; while the goat of acceptance, whose blood was sprinkled before the mercy-seat, signified the state of favour into which they were brought by the removal of sin. To the mind of the ordinary beholder, however, the goat for Azazel must have suggested the state of the wicked, who are rejected by God, and banished from His presence, while the other goat, by its death, foreshadowed the return of the good to

the mercy and fellowship of Jehovah in the good land which He provides for them. This is the idea which pervades all heathen systems of religion under various disguises, and yet, however debased, these systems all point to a primitive revelation of which they are corruptions. In India, in Persia, on the Nile, in Etruria, among the Greeks and the Romans, in the land of the Norse Saga, the brave and the good return at death to the hall of the All-father, but the wicked are shut out. The Gael still talks of heaven as *flaithinnis*, "the heroes' isle"; the chosen sons of Odin are all those who have fallen bravely in battle; these he receives into Valhalla; the life they lead there is only a continuation of their life on earth, for every morning, accoutred for battle, they march forth into the courtyard of Valhalla, and, in combat, fell each other to the earth. This is their sport and morning exercise; then they ride home to breakfast, and after it, sit down to drink the rich and copious streams of milk that flow from the teats of the goat Hejdrun; thus the vigour of the Einheriar is renewed.

It is also a universal belief that the spirit-world is partly malevolent to man, partly benignant. Hence among the Romans at a birth in a house, and even in the common doings of daily life, the evil spirits must be propitiated or driven away; to avert calamity, *Averruncus* (G. *a faire olc*, "the watch against evil"?) was invoked; and to keep them from houses, a feast was celebrated called *Lemuria*. Now, the great *Averruncus*, the great *Alexikakos*, the great Averter of Evil, was Zeus, or, in Italy, his viceroy, his knight-errant son, *Hercules*. And justly so, for if *Hercules* be *sar-cuil*, "the hero who aids," his mission and his labours fully entitle him to the name of *Averruncus*. In like manner, the Fairies or Elves of the Northern mythology are descended from a son of Odin, just as *Hercules*, the favourite son of

Zeus, is, as I suppose, the original "Labar," and the progenitor of all the "Lares," the hero-spirits of Etruscan and Roman worship. The Fairies, too, like Hercules-Labro, are "leapers," for their constant delight is to "dance" on some grassy hillock or within some enchanted "ring"—the common emblem of the sun-power. In this view I take Lemures to be the general name for all spirits, good and bad; then the Lares are the ancestral hero-spirits, Larvæ are wicked spirits, and the Manes are the spirits of the good (see Manes). Lemur I form from the G. verb leum (as if lam), "to leap," whence leum-air, "the leaper" (leumur), lemur like L. fur, from G. faobhar, "stealer, robber." Lar, according to our analysis, is la-bh-ar (*bh* silent, as also in faobhar), la-ar, "the goat-leader"; lar-va is equivalent to lar-amh, a G. adj. which I form from lar, or (which is better) lar-va is a compound of lar and the G. adj. amh, "raw, unboiled, crude," hence "naughty, wicked," just as L. crudelis is taken from adj. crudus, "raw, undigested." Manes, "the good ones," will be examined under Etr. *ausel*.

The names Lemures, Lares, Larvæ are therefore taken from the primitive G. root gab, H. tsaph, "to leap," and are connected with the names for "goat," just as the H. name for the Evil Spirit, Azazel, is taken from H. äz, "a goat."

The relation of all these words to one another and to their original root may be exhibited as follows:—

| Root. | Essential Consonants. |
|--|--------------------------|
| tsâph, gâph, gabh, gap, gab, . . . | { g-p. g-b. |
| Derivatives. | |
| gab-înus, as if gab-innus, . . . | g-b. |
| tēb-ennos, <i>t</i> for <i>g</i> or <i>k</i> , . . . | g-b. |

| Derivatives. | Essential Consonants. |
|--|--------------------------|
| gab-ar or gabh-ar, | g-b-r. |
| cap-ra, <i>k</i> for <i>g</i> , | g-p-r. |
| Lab-ro, Lab-ru, <i>l</i> , <i>d</i> for <i>g</i> , | l-b-r. |
| Lup-er-cus, | l-p-r-c. |
| Lem-ur, <i>m</i> for <i>b</i> , | l-b-r. |
| Lar, for la-bh-ar, <i>bh</i> quiescent, | l-r. |
| Lar-th, <i>th</i> formative, | l-r. |
| Lar-væ, as if Lar-amh, Lar-av, | l-r-v. |

Before I close this inquiry, there is one other fact regarding the Lares which I must mention. The family Lar was inseparably attached to the family—was, indeed, one of themselves—and so, when the family dined, they always offered a portion to their Lares; and if the family removed to another abode, the Lar went with them. This reminds one of the Brownies and Banshees of the Scottish Celts and of the Irish Shefro and Lupracaun, about which so many amusing stories are told. Take an example from Croker's "Fairy Legends":—

"Mr. Harris, a quaker, had a Cluricaune in his family; it was very diminutive in form. If any of the servants—as they sometimes did, through negligence—left the beer-barrel running, little Wildbeam (for that was his name) would wedge himself into the cock and stop it, at the risk of being smothered, until some one came to turn the key. In return for such services, the cook was in the habit, by her master's orders, of leaving a good dinner in the cellar for little Wildbeam. One Friday it so happened that she had nothing to leave but part of a herring and some cold potatoes, when, just at midnight, something pulled her out of bed, and, having brought her with irresistible force to the top of the cellar stairs, she was seized by the heels and dragged down them; at every knock her head received against the stairs, the

Cluricaune, who was standing at the door, would shout out—

“‘ Molly Jones, Molly Jones,
Potato-skins and herring-bones !
I'll knock your head against the stones,
Molly Jones, Molly Jones.’

The poor cook was so much bruised by that night's adventure that she was confined to bed for three weeks after. In consequence of this piece of violent conduct, Mr. Harris wished much to get rid of his fairy attendant; and being told if he removed to any house beyond a running stream, that the Cluricaune could not follow him, he took a house, and had all his furniture packed on carts for the purpose of removing; the last articles brought out were the cellar furniture; and when the cart was completely loaded with casks and barrels, the Cluricaune was seen to jump into it, and, fixing himself in the bung-hole of an empty cask, cried out to Mr. Harris: ‘Here, master! here we go, all together.’

“‘What!’ said Mr. Harris, ‘dost thou go also?’

“‘Yes, to be sure, master,’ replied little Wildbeam; ‘here we go, all together.’

“‘In that case, friend,’ said Mr. Harris, ‘let the carts be unpacked; we are just as well where we are.’

“Mr. Harris died soon after; but it is said the Cluricaune still attends the Harris family.”

In this story, the Cluricaune is the Lar of the family, and his name Lupracaun (written also Luppercadane, Lurrigadane, Luricane, Loughriman, and, old form, Luchorpàn) seems to connect itself with Lupercus, although Irish authors make it a compound word, meaning “a very little body.” These spirits, like the Latin Manes, are usually regarded as diminutive in size, yet, notwithstanding their insignificant

stature, they can be either very beneficent, or, if not duly honoured, very mischievous and spiteful. They have, all of them, but more especially the Shefro, a strange passion for dancing, as if to show that they are really descended from "leaper" ancestors. There are many spots in Ireland which, if cautiously approached, will show the fairies at their moonlight gambols, "lightly tripping o'er the green," for "the fairies are dancing by brake and by bower." There is one place called "Lupracaun's mill," where, in former times, the people left their *caskeens* of corn at nightfall, and found them full of meal in the morning. But, like the Einheriar of the Norse mythology, the "good people" occasionally refresh themselves by indulging in less peaceful sport, for the occupants of two neighbouring "forts" quarrel, and at night the still air is disturbed by the shrieks of the combatants, and in the morning the wondering peasant sees his field strewn with broken bones, tiny weapons of warfare, and other indications of the fierce strife. If you are near one of these lonely forts at night, and see a light shining within, pass on, for the fairies are at work, and will not be disturbed with impunity.

The "good people" are the Latin Manes, q.v. (so named from the G. adj. *madh*, man, "good"), and in Ireland are known under the general name of Shefro (Siabhra).

In Scotland, the Banshee is a female fairy, and, like the Lar, sar, of the Etruscans, is associated only with the ancient and honourable families of the land. The name is thus explained:—*Bean-sighe*, plu. *mna-sighe*, "she-fairies" or "woman-fairies," credulously supposed by the common people to be so affected to certain families that they are heard to sing mournful lamentations about their houses at night whenever any of the family labours under a sickness which is to end in death—

“’Twas the Banshee’s lonely wailing,
 Well I knew the voice of death;
 In the night wind slowly sailing,
 O’er the bleak and gloomy heath.”

A romantic Banshee story is given by Sir W. Scott among his notes on the “Lady of the Lake.”

Opinions of Others.

DONALDSON.—*Lar*.—“The name *Lar*, *Las*, when it signifies ‘lord’ or ‘noble,’ has the addition of a pronominal affix *-t*; when it signifies ‘god,’ it is the simple root; the former is *Lars* (*Larth*), gen. *Lartis*; the latter *Lar*, gen. *Laris*. Precisely the same difference is observable in a comparison between *Anakes*, *Anakoi*, ‘the Dioscuri,’ and *anak-tes*, ‘kings’ or ‘nobles.’ Some suppose that the English *Lor-d* is connected with the same root; and as the *Lares* were connected with the *Cabiriac* and *Curetic* worship of the more Eastern *Pelasgians*, I would rather seek the etymology in the root *la-*, *las*, *lais*, so frequently occurring in the names of places and persons connected with that worship, and expressing the devouring nature of fire. It appears from the word *Larva* that the *Lar* was represented as a wide-mouthed figure. There are two feminine forms of the name, *Larunda* and *Larentia*.

“*Februum*.—If we compare *febris*, we shall perhaps connect the root with *foveo*=*torreo*, whence *favilla*, &c., and understand the *torrida cum mica furra*, which, according to Ovid, was called by this name.”

LINDSAY.—*Damnus*.—“‘This,’ observes Dr. Donaldson, ‘seems to be an Etruscan, not a Pelasgian word, and suggests at once the O.N. *tam*=*domitus*, *assuetus*, *cicur*, N.H.G. *zalm*.’ It is one of Donaldson’s happiest approximations. The specific character of the *Damnus* is to be gathered from

the root *zahn*, 'frenum,' *zahmen*, 'frenare,' giving the sense of 'bridled,' and *zaumen*, according to Wachter, 'dicitur proprie de jumentis.' *Damnus* is itself, I think, the identical word *jumentum*, in an Etruscan form; the initial *d* representing *j*, as *Dianus* represents *Janus*, while the final *n* is omitted, according to Etruscan usage. . . . If so, *Damnus* must be reckoned as a word common alike to the Pelasgians and the Teutons proper.

"*Capra*.—I should rather think this word of Celtic origin, and connected with the *gafr*, *gauvr* of the Breton, the *gavyr* of the Welsh, and the *gabhar* of the Gaelic dialects, all implying 'goat.'

"*Februa*, *Lupercalia*.—Festivals of lustration and purification. *Februa* is evidently derived from *furb-*, as in *furbj-an*, *furb-ish*, 'to cleanse, purify, and renovate,' the root being *fiur*, 'the fire,' which refines and purifies all things. The Teutonic *hlauf-an*, *hlaup-an*, 'to leap or run,' accounts for many characteristics of the god *Lupercus* and the *Lupercalia*.

"*Lemures*.—A generic term (in its original and proper sense) for the spirits of the dead, whether *Lares*, *Larvæ*, or *Manes*. From *lam*, *lamer*, *lamr*, a root implying 'deficiency and weakness,' arising from deprivation of vital or physical force, equivalent to 'the weak,' 'the maimed,' 'the lame,' or, in the dialect of Lancashire, 'the clemmed ones.' In later times (only) the idea of malignancy was attributed to them. The noun *sela*, 'souls' or 'spirits,' is to be understood. Under the *Lemures* are to be ranked—

"1. The *Lares*, the spirits of virtuous ancestors, who presided over the hearth and home of their descendants. From *lâri*, 'inanis,' 'empty or void,' as characteristic of disembodied spirits, the idea being the same as that at the root of the preceding epithet *Lemures*. The *Lares* were associ-

ated with the family dwelling-place through the resemblance of *lâri* to *lari*, *giLari*, the house or domicile. The *lar familiaris* more particularly was looked upon as a Lars, 'lord' or *paterfamilias*—a distinct character and name.

"2. The Larvæ, the spirits of evil men, having no longer a happy home, but wanderers abroad, in exile from the domestic hearth. From (1) *lâri*, 'inanis,' 'empty or void,' as before, with a strong influence collaterally from *lâri*, 'domus'; and (2) *awiggi*, 'avius, devius,' 'wandering and errant'—a compound of *â*, privative, and *weg*, the Latin *via*, 'way'—that is, errant from the way and home of virtue and peace. Equivalent (to use a word of kindred origin and exactly corresponding sense) to 'the souls of the wicked.'

"3. The Manes or Dii Manes, the souls of the departed, generally, although frequently used as synonymous with Lares; connected likewise in tradition with the lower world and with the moon, the souls of men being supposed to have emanated from that planet. From *mein*, *mân* (Ital. *man-care*), implying defect, deficiency, *défaillance*, as from privation of the body, of animal life and strength, as in the case of the Lares and Lemures. The connection with the moon has been suggested (partly) by the resemblance of *mân* to *mani*, 'the moon.' The Manes, ancestors of the Etruscans and Romans, correspond ultimately with Mannus, ancestor of the Teutonic tribes, the son of Tuisco; as also with Menu, Minos, Menes, and other patriarchs—the primary signification of all being *mann*, 'homo.' Tuisco, again, the father of Mannus, is the same personage as the Etruscan Tages—each stands, as it were, as a towering shadow behind the dead ancestors of his nation; and the parallelism affords a strong argument in favour of the original identity of the two races."

TAYLOR.—*Lares, Larvæ*.—"The root of the two words is probably the same. It means 'the Lords' or 'the Great Ones.' The Albanian word *ljarte*, which means 'high, magnificent,' is identical with the Etruscan *Larthi*. If the word be transliterated into an Ugric form, we should expect to find the *l* becoming a *j* or a *dj*. This phonetic law enables us to recognise the Etruscan word *lar* in the Samojedic *jeru*, which means 'lord, master, or prince.' In the Taigi, . . . we find the form *djar* with the same meaning. This brings us to the title of the Russian Emperor, the Tzar, an appellation which is doubtless of Tataric origin. In the Finnic languages, we find the same root, *sjer*, meaning 'high,' and *suur*, 'great,' while in Hungarian we have the abraded form *ur*, 'a lord.' In the word Lemur we recognise the Etruscan plural termination *ar* or *ur*, and it would therefore appear that the root is *lem*. The Lemures were the spirits of ancestors, and, remembering that the Etruscans traced descent through the mother and not through the father, we might expect to find that the word means 'maternal ancestors.' This is actually the case. The Turkish word *liumm* means 'on the mother's side, maternal.' The *liummar*, *lemur*, or *lemures* would therefore be 'those of the mother's side,' the spirits of the maternal ancestors.

"*Damnus*.—As to the Ugric affinities of this word, there can be no shade of doubt. In Finn, *tamma* is 'a mare'; 'a horse' is *tamp* in Lapp, and *tund* in Samojed; and *adun* is 'a troop of horses' in Burjat. The word seems to be allied to the Basque *zam-aria*, 'a pack-horse,' the Albanian *samaros*, 'a beast of burden,' and the Mandschu *temen*, 'a camel.'"

CORSSEN.—*Lares* (Lat. *Lara*, *Larunda*), "benevolent, gracious" deities, connected with Lat. *las-civus*, "wanton,

licentious"; Slav. *las-kati*, "to flatter, caress"; Boh. *las-ka*, "love, grace"; Sans. *lash-ami*, "I desire, wish"; Goth. *lustus*; Ahd. *lusti*, *lust*, "desire, joy."

3. GAPUS, a Chariot.

Gapus, from the same root as *capra*, comes next. This Etruscan word will not detain us long, for it is clearly the G. word *cap*, "a cart, a tumbril." In the H. of Nahum (iii. 2), "the jumping chariots" are chariots driven swiftly, where "jumping" is the verb *râkâb*, "to leap, to skip," and "chariot" is *mercâb*, from *râcâb*, "to be carried, to ride, to yoke." The G. verb *gabh*, from which G. *cap* and Etr. *gapus* are taken, has, in itself and its derivatives, the meanings of both the H. verbs; for examples and affinities see *gabh*, *gam*, *gab hail*, *cabail*. The Fr. *cabriolet* (E. *cab*) comes from the same root *gabh*. Another H. word for "chariot," *âgâlâh*, is formed from *âgâl*, "to wheel, to roll, to hurry," like L. *currus*, "a chariot," from the root *car*, "to go round," which has already been examined (see root *dam*). *Gapus* is not the war-chariot, for Hesychius explains it by the Gr. *ochēma*, which means (1) "that which supports, a prop"; (2), "a conveyance of any kind," from the verb *ocheo*, "I bear, I support, hold, ride," which is another form of *echo*, "I have." With *ochēma* corresponds the G. *gabhal*, "a prop, a cart, yoking" (H. *râcâb*), "a day's labour," from the verb *gabh*. In the old G. glossaries *gabh*, *gap* loses its initial aspirate, and the word is then *abh*, sounded nearly like *ah*, and written *a*. From *abh*—that is, *ab*, *ap*—I take the Gr. *apēnē*, "any carriage, a cart, a chariot," which, like *tebenna*, is evidently a derived word, and only the Greek way of writing *apenna*, an Etrusco-Pelasgian word formed from *ap*, *gap*.

Besides *cap*, the G. has *carb*, *carbad*, "a chariot, a waggon, any kind of vehicle." This seems to be by metathesis for H. *râcāb*, or perhaps *cab*, hardened by the insertion of *r*; cf. E. *cab*, "a vehicle."

Opinions of Others.

DONALDSON.—A short Pelasgian form for *apēnē*, "a chariot."

LINDSAY.—Its root must be sought farther off. The *apēnē* was a car made of wicker-work, and is described by Homer as four-wheeled and drawn by mules. It was essentially a vehicle of peace, and distinct from the *diphros* or *harma*, the chariot of war. . . . From *weban*, "to weave." . . . Equivalent to a basket-carriage.

TAYLOR.—It may possibly be from the same root as the Etruscan *capra* and *capys*, but is more probably to be referred to the Gaelic *cap*, "a cart."

4. *ÆSAR*, a God (Chap. IX.)

This word, in my opinion, is a compound of *aes* and *sar*, *lar*, whence *Larth*, as already shown.

Suetonius, in his life of Augustus, mentions a prodigy. A heavy thunderstorm broke over Rome one day shortly before the death of that emperor, and the lightning struck his statue, and dashed out the letter C from the name *Cæsar* in the inscription on it. The augurs were summoned to interpret the omen, and declared that Augustus would die in one hundred (C, *i.e.*, *centum*) days, but that he would then become *æsar*, "a god," for that was the Etruscan name for a god. Now, Hesychius says that the Etruscan name for "gods" was *ais-oi*. Of this the root-form is *ais-*, *æs-*, and so, taking the *-ar* to be not a formative termination but a significant word, I would translate *æs-sar* as "a

prince of fire" (cf. Sharezer). As the Etruscan gods were fire-gods, and the death of a great man was regarded as a return to, and an absorption into, the deity, this explanation of the meaning of Etr. *Æsar* is illustrated by the old legends about the birth of King Servius Tullius, and by another legend which says that Romulus, while reviewing his troops, was carried off by a flash of lightning, and thus returned to heaven. I suppose that *Æsar* must be a god of inferior rank, for the religiousness of the Romans would not permit them to raise even a deceased emperor to a seat in the Council of the Twelve, the select and august familiars of supremest Jove. The Semones, or deified heroes, were content to have a seat at a lower table, and to consort with Hercules and Æneas and Romulus, and the like. The name Semo, which, with the epithet Sancus added to it, is, as we have seen, specially applied to Hercules, indicates the position of these inferior deities in the pantheon. The name Semo, plu. Semones, is written Semuneis in the very ancient Latinity of the song of the Fratres Arvales. As to the etymology of this word, I have elsewhere shown that the L. homo is the G. smuain (hmuen), "to think," just as E. man, Ger. mensch, comes from S. manas, "to think," L. mens. It can also be shown that the sound *dje* or *zhe* becomes *se* in the Sabine dialect, and in Latin also. So also in Gr., seos is the Doric for theos, "a god," and in G. the E. names J-ames and J-anet are written Se-umas, Se-onaid. Now, G. dia, L. deus is an Aryan word, and means "a god, a divinity"; in G. the compound dia-hmuain, "a god-man," sounded something like jeemuen, would easily become the Semun, plu. Semuneis of the hymn; hence the name Semo as applied to a deified hero. *Æsar*, then, I take to be much the same in meaning as Semo; its second syllable sar, lar, applied to men of

exalted birth and rank, we have found reasons for regarding as a word which conveys, like *diotrēphēs*, the notion that the bearer of it is kingly, and at once human and divine; and so I have analysed the name *Hercules* into *Sar-cuil*, "the godlike hero who helps, delivers, or saves." It is not so easy to determine the meaning of *æ*—that is, *ai*—the first syllable of the Etr. *Æsar*, but when we consider that the Etruscans were sun- or fire-worshippers, and that their nine great gods were all wielders of the thunderbolt, the probability is that *æ* has some connection with "fire." And so it has, for this vowel-sound with *s* or *t* joined to it pervades the Aryan and the Semitic languages in that sense; for example, H. *äsh*, "fire, splendour, brightness," Ch. *esha*, *eshetâ*, "fire, fever," S. *ush*, "to burn," Gr. *aitho*, "I burn," L. *æstus*, "heat," O. H. Ger. *eit*, "fire," *eiten*, "to kindle," Ger. *heiss*, "hot," *esse*, "a forge, a chimney," Sc. *eiz-el*, *aiz-le*, "a hot ember," A.-S. *ys-le*, "embers," Ic. *eysa*, "coals" burning under the ashes, E. *ash*, *ashes*; in the Celtic dialects the G. has *aith-inne*, "a fire-brand," *aith*, "a kiln," *aith*, "keen," *agh-ann*, *aigh-ne*, "a fire-pan," and this last is the same word as the S. *agni*, "fire," both as a god and as an element, L. *ignis*; the I., also, has *aodh*, "fire," G. *aodhair*, "a conflagration." The idea of divinity is also contained in this root, for S. *âditya* is "the sun," or "a deity" in general, and *aidha* is "flame"; the Celtic deity *Hesus* or *Hestus* is probably named from the same root, and the G. word *dis* (as if *ais*) means "fond of fire," but was once the name of another Celtic deity; the L. *Vesta* is "a fire-goddess," akin to *Hestus*, and the Gr. *Hephaistos* may be "the under fire-god," like L. *Vulcanus*, *Volcanus*, from G. *fodh*, "under," and *teine* (cf. Gr. *kaino*), "fire." In the Norse mythology as (Goth. *anz*) is "a god, demi-god," or

“hero,” while the Asar are the hero body-guard of Odin, and Asgard (that is, =as-gorod, as- “city”) is the celestial abode of Odin and his followers, and the Edda speaks of Har (which may be the word Sar) as the “Lofty One.” I would, therefore, venture to regard the Etr. *Aisar*, *Æsar*, as equivalent to aith-sar, or aigh-sar, “a prince of fire,” “a bright hero,” “His Illustrious Highness.” A similar compound title of rank was used by the Assyrians and the Medes—tiphsar, “a governor of provinces.” Gesenius makes it to mean a military leader, or “a prince of height.” But a Targum on Deuteronomy chap. xxviii. v. 12, says that it is the name of a certain superior angel, and, as the word is Persian, I would take the first syllable to be the P. tab, “heat, light,” tav, “heat, strength.” There is analogy, therefore, for regarding *Æs-sar* as “a prince of fire.” Further, Aser in Persian, and Adar in Assyrian, are fire-gods, the same as the Vedic Agni; Adrammelech, “the fire-king,” was worshipped by the Chaldæans, and one of their chief gods was San, “the sun,” probably meaning “bright,” the same word as “sun, sheen, shine.” Some of the titles of San are—“the lord of fire,” “the ruler of the day,” “the light of the gods.” The Chaldæans regarded San as specially favourable to kings, for he influenced their minds, smiled on their undertakings, helped them to maintain their authority, and stimulated them to noble deeds. This “helping, protecting, ministering” office is expressed by the Semitic name Shēmūsh, “the sun,” from the Ch.-Syriac shemāsh, “to minister,” a meaning which is quite in harmony with my view of *Æsar* (*Sar*), *Lar*, and (*Sarcuil*) Hercules; and still more, the Chaldæan god San was worshipped chiefly at a city called Lar-sa, or Ella-sar. Suidas tells a story about the Fire-god of the Chaldæans. They were so proud of his

power that they thought him irresistible, and carried him into other countries, where he easily overcame and destroyed all the gods with whom he came into contact ; but the priests of Canopus, in Egypt, determined to humble him ; they had an earthen water-pot made full of holes ; they stopped the holes with wax, painted the jar all over, and, filling it with water, they set an old head of Canopus upon it, and fashioned the whole into an image of their god ; thus prepared, they challenged the Fire-god, but when he, in the conflict, began to grapple with Canopus, the wax was melted, the water rushed out and extinguished the fire ; then the priests celebrated the victory of their god ! And not only have the Persians a fire-god, Aser, but the Arabs have Azar, " fire," the fire-demon, and Aziz, a common name for deity among the Shemites, as in the name Abd-ul-Aziz, " servant of god " ; the Norse Sagas also say that Night married a husband, Delling (cf. G. dealan, " brightness"), who was of the Asar race ; their son was Day. Another proof that sar, which means " a man of exalted rank and origin," hence " a prince, a lord," may, without violence, be used as a name for " a god," is found in the H. name Shädîm, " lords, rulers," which, like Baalim, " lords," is commonly used to mean the idol-gods of the heathen.

Opinions of Others.

DONALDSON.—Ritter compares the Cabiric names Æs-mun, Æs-clef, the proper name Æs-yetes, *asa*, the old form of *ara*, and a great many other words implying " holiness or sanctity."

LINDSAY.—It may be noted (1) that the Goths, according to Jornandes, styled their *procures* or heroes *semideos*—i.e., *Anses* ; and (2) that the O.N. *as*, A.-S. *ôs*, " numen " or " deity," the singular of *Æsir* (Scandinavian), takes the form *ans* likewise in O.H.G. These forms, *as* and *ans*, but more

especially the latter, and the feminine form *ana*, *anna*, in the sense of “numen,” occur continually in the composition of the names of Etruscan and Latin deities. Perhaps these words are all connected with the Assyrian and Babylonian—that is, the Semitic and Hamitic—*ana* implying originally “deity.”

TAYLOR.—Castrén asserts that all the Altaic nations reverence as the highest deity *Es*, who is evidently the sky, the visible heaven. Among the Turkic races of Siberia the word *asa* or *yzyt* is “god.” Among the Yenisseians the word *aïs*, *eïs*, or *es* means both “heaven” and “god”; and *asa* denotes “the devil.” The Mongols call their tutelary idols *esan*, and *ser* is “heaven” in Lesghi. This root *es* may be taken as the source of the Etruscan word *Æsar*. The suffix *-ar* is the Etruscan plural termination, which we find in such words as *klenar*, “children,” and *tular*, “tombs.”

CORSSEN.—The Etruscan word-forms *aïsar*, *esar*, *aïsarū*, *esari*, “god,” are of the same origin as Sabell. *aïsos*, “a prayer, a supplication-offering”; Volsc. *esarisrom*, “a sacrifice”; Umbr. *esunu*, “a sacrifice,” from the root *is*, “to wish,” with the *i* of the root changed into *ai*, and then into *æ* and *ē*.

CHAPTER IV.

THE SKY, THE AIR, LIGHT, TIME.

PART I.

1. *Antai*, the Winds. 2. *Andas*, the North-Wind;
with which take
3. *Antar*, an Eagle; 4. *Agalletor*, a Boy; and
5. *Camillus*, a Messenger.

1. *ANTAI*. 2. *ANDAS*. 3. *ANTAR* (Chap. X.)

IN the Etr. word *ataison* (q.v.), I regard the first syllable, *a*, as a softened form of the Gr. article *an*, "the." In our forty words there are four others which, in my view, contain this same article—*antai*, "the winds," *andas*, "the north-wind," *antar*, "an eagle," and *agalletor*, "a child." Of these, the first, second, and third we shall take together, as they resemble each other in form, and of them *antai* and *antar* are the two that must be compared, for they are both class-names, while *andas*, "the north-wind," is specific. If the two come from the same root, as seems likely, "the eagle" and "the wind" must have some quality in common which led to this similarity of name. That such a quality was observed by the minds of the ancient word-makers is evident, for the Gr. has *aēmi*, "I breathe, I blow," as the wind, and *aetos*, "an eagle"; the L. has *aquila*, "an eagle," and *aquilo*, "the north-wind." The only quality common to

the eagle and the wind, so far as I can see, is *swiftness of motion*. Thus, the S. has vaya, "speed," and vayîne, "a horse, a bird"; gaghavi, "a horse," gaghavaha, "the wind"; the Persian has badpa, "a horse," a name which literally means "swift as the wind"; the H. has âir, "a wild ass, a young ass," from (â)ir, "to be hot, ardent, swift in running"; and the G. has each, "a horse," and eachan, "a blast." Some ancient nations even believed that all eagles were females, and that they conceived by the wind. These facts render it probable that *antai* and *antar* are the same word.

Now, in G., the verb tår means "to go, to go quickly, to descend," and the adj. tar means "quick, active." These are very old words, for they have almost disappeared from the spoken language of the Highlands. The K. has tarddu, "to descend," dos, "go (thou)"; the I. form of the verb is té, "to go," while tarr anuas means "to go down." The Etr. *antar*, "the eagle," I therefore take to be a descriptive name, like P. badpa, and to mean "the swift, the swift in descent," and *antai*, "the swift ones, the winds" that "go and come." The plural form in -ai is now nearly obsolete in G., but it still exists in a few words, as calm-ai, beathr-ai; in classic Greek and in old Latin it was common. The "swift" as a bird-name is in English applied to the swallow, and it is not at all unlikely that a name with this meaning was used by the Etruscans as an appropriate synonym or as a descriptive designation for the eagle, for, in the chapter which I intend to devote to a consideration of their bird-names, I shall advance arguments to show that these names were all significant; nor should we wonder at this, for the earliest names for objects were descriptive, and the Oriental mind delights in forming names from some prominent feature or quality of the thing signi-

fied, such as S. kujara, "an elephant," from kujā, "a jaw, a tusk."

The Etr. *an das* I take to mean the "fierce" wind, for *an*, as before, is the G. "the," and *das* must be an old Celtic adj. meaning "fierce," for, although I cannot find any trace of it in K. or in I., yet in G. there is the noun *das-achd*, "fierceness"; this is evidently formed from an adj. *das*, for in G. *-achd* is a common termination of abstract nouns, as *-ness* is in English. To the Etruscans, living under the shade of the cloud-capped Apennines, and not far removed from the eternal snow of the Alpine range, the north-wind, like the modern *bise* in the same regions, must have been literally the "fierce" one. In many parts of Britain the north-wind is felt and known as a "biting" wind. Our British seamen, many of whom have got their first experience in what is called the Northern Trade, delight to beguile their hours of leisure by singing of "blustering Boreas."

That word "blustering" suggests to me the inquiry whether Boreas (L.-Gr.) may not be connected with the obsolete G. verb *borr*, "to grow proud, to bully, to swagger," whence the adj. *bor*, "high, proud, noble," *borb*, as an adj., "fierce, raging, haughty," and as a noun, "a tyrant, an oppressor." The K. has *por*, "a lord, a great or haughty man," and the G. has *borrach* in the same sense. From *bor*, *por* I would form the Etr. name *Porsenna*, as if *Bor-h-en-na*, "the haughty, the proud." Can we account for the friendship between "Lars Porsena of Clusium" and the "great house of Tarquin" by supposing that, as the Tarquins were of Etruscan origin, they had such a gentilician connection with the house of Porsenna as led the Lars to bring help to his exiled kinsman, for Tarquinius Superbus was also "the haughty, the proud"?

Opinions of Others.

DONALDSON.—Nil.

LINDSAY.—*Antar* is a compound of *weat*, *ant*, *and*, *wint*, “wind,” and *ar*, “to go or travel.” *Antæ* is also a variety of *wint*, “wind,” and *Andas* is a compound of this same *ant*, *wint*, or possibly of *andi*, “regio,” and *eis*, “ice.”

TAYLOR.—“I can find no trace of them in any Turanian language. They seem to be Aryan words, related to the Latin *ventus*, the Greek *anemos*, and the Teutonic *wind*.”

CORSSEN.—Nil.

4. AGALLETOR, a Boy (Chap. VI.)

This word also illustrates *ataison*, for I consider the *a* in both to be the same word as in *an-tar*, *an-tai*, *andas*. Hesychius translates *agalletor* by the Gr. *pais*, “a boy, a child, a servant.” Now, it is scarcely possible that this word of four syllables—even though reduced by Etruscan pronunciation to three—should have been the only word which the Etruscans had to express so elementary a relation as that of “child, boy,” for such simple ideas are usually expressed by monosyllables, or at most by dissyllables, as H. *ben*, “a son,” *ôlah*, “a child,” *naâr*, “a boy, a girl”; Gr. *pais*, *koros*, “a boy, a child”; L. *puer*, *infans*, “a boy, a child”; Ger. *knabe*, “a boy,” *kind*, “a child”; Fr. *garçon*, “a boy,” *enfant*, “a child.” The Etruscan *agalletor* must therefore be, like L. *infans*, a descriptive term.

I divide it thus: *a-ghille-t-ur*, which are G. words, meaning “the young lad,” or “the young boy.” Here, again, as in *ataison*, the first syllable is a softened form of the G. article *an*, “the.” The termination *ur* (pronounced *oor*) is an independent word in G.; as an adj. it means

“new, fresh,” and as a noun, “a child”; the G. has *ur*, *urag*, *urra*, “a child,” from this root, and also *fiuran*, “a twig, a stripling.” The *t* in *agalletor* is euphonic and intrusive, as in the Celto-French *a-t-il faim?* “is he hungry?” and in the L. *re-d-amo*, *pro-d-esse*; it is also common in G., as, *an-t-eun*, “the bird.” As to the second part of our Etruscan word, any one who has travelled in the Highlands of Scotland will recognise it at once—*gille*—the young man whose services are so useful to the stranger, either as guide of the way, or as an auxiliary on the moors. The word means “a boy, a lad, a man-servant”; its older forms are *giolla*, *giulla*, and G. cognates are *giolladh*, “a leaping nimbly,” *giullach*, “fostering, cherishing,” *gallan*, “a branch, a stripling,” *galad*, “a girl, a lass,” and with initial *ḍ* instead of *g*, *dal-ta*, “a foster-child,” *dailtean*, “a stripling,” *deil*, “a twig, a rod,” *deil*, “to turn with a lathe,” *dual*, “to twist, plait,” *dualach*, “twisted, having curled hair, beautiful”; for in chapter iii., under Etr. word *ḍamnus*, “a horse,” I have advanced reasons for accepting the interchange of *ḍ* and *g*. I have quoted these cognates because they may help us to prove that *gille* is a very ancient word, and to determine its derivation, which is as obscure as that of its corresponding H. term *âôlâl*, “a boy, a child.” It is an Eastern word, for the Persian has *ghulam*, “a boy, a page,” *ghaltan*, “rolling, twisting,” *ghal-ula*, “a ball,” and *ghalat*, “an error” (cf. E. *wrong*, from *wring*); and the L. *puella*, “a girl,” may be formed from G. *galad*, “a girl,” *giulla*, “a boy,” by merely changing *g*—that is, *k*—into *p*, as in S. *papa*, “bad,” Gr. *kakos*, “bad,” and Gr. (h)ikkos, hippos, “a horse.” The H. *âôlâl*, “a boy, a child,” would give the G. *giolla*, for in the H. word the initial letter is *ain*, and this letter in passing into G., as well as into Ar., often takes the hard

sound of *g* or *gh*. Gesenius hesitatingly gives it as his opinion that H. *â'ôlâl*, "a (petulant) boy," comes from the verb *âlâl*, "to be petulant," but I think that a more apposite derivation may be obtained by an inductive examination of cognates in several languages, thus :—

| "twist." | "leap, move nimbly." | "turn." |
|---|---|---|
| G. dual. | G. <i>gioll-ach</i> . | G. <i>deil</i> . |
| H. <i>chûl</i> . | H. <i>gûl, gîl</i> . | H. <i>chûl</i> . |
| H. <i>gad-al</i> , for <i>gal-ad</i> . | Sc. <i>call</i> . H. <i>dal-ag</i> . | P. <i>ghal-tan</i> . |
| "handsome." | | |
| G. dual- <i>ach</i> . | | |
| F. <i>gal-amment</i> (adv.) | | |
| F. <i>gal-ant</i> ("a beau"). | | |
| | | "twig, branch." |
| | | G. <i>deil</i> . |
| | | H. <i>dal-ith</i> (plu.) |
| | | G. <i>gall-an</i> . |
| | | G. <i>ga(r)s, ga(r)san</i> . |
| "foster, cherish." | "growing up." | "strong." |
| G. <i>dalta</i> . | G. <i>ga(r)s</i> . | G. <i>ga(r)s</i> . |
| G. <i>giull-ach</i> . | H. <i>gad-al</i> , for <i>gal-ad</i> . | H. <i>chûl</i> . |
| H. <i>gad-al</i> , for <i>gal-ad</i> . | | H. <i>âûl</i> . |
| | | H. <i>gad-al</i> , for <i>gal-ad</i> . |
| "bear, carry." | "a stripling." | "boy, lad." |
| G. <i>giulain</i> . | G. <i>gall-an</i> . | G. <i>giolla</i> . |
| H. <i>chûl</i> . | Da. <i>gal-an</i> . | I. <i>garsun</i> . |
| | Sc. <i>call-an</i> . | F. <i>garçon</i> . |
| | G. <i>dail-te-an</i> . | P. <i>ghul-am</i> . |
| | | H. <i>âôl-âl</i> . |
| | | G. <i>gal-ad</i> ("lass"). |

From this synoptical view it is evident that *g* (and in its modified forms *gh*, *ch*, *k*, *c* hard) is interchangeable with *d*, and that the H. *â'ôlâl*—that is, *golal* or *gulal*—is the same word as G. *giolla*, which does not contain the idea of "petulance." The root of all these words is found in the

syllable *gal*—which is very widely spread in the Semitic and Aryan languages in the sense of “roll, be round.” The successive stages of the child’s existence are exhibited in the derived words, thus :—

Root.—*gal*, “to roll, to be round.”

H. *gul*, *dal-ag*, “to leap, to spring.”

H. *chûl*, “to twist, to turn.”

H. *chûl* (passive), “to bring forth, to bear.”

H. *gadal*, “to foster, to bring up or nurse as a child, to nourish as a plant.”

Then, of the child :—

H. *gadal*, “to grow.”

H. *gadal*, “to become strong.”

H. *gûl*, “to become active.”

F. *gal-ant*, “handsome.”

Taking now the same gradation of *G.* words, I would regard the *G. gille* as one “born” (*giul-an*) and “fostered” (*giullach*) by his mother, “growing up” [*gas* for *ga(l)s* or *ga(r)s*], like “a twig or branch” (*gallan*), to be “a strong” (*gas*), “active” (*giollach*), “handsome” (*dualach*) “stripling” (*gallan*), or “young man” (*giolla*). The *G. gille*, then, is the *L. ad-ol-escens* (root *gal*, “grow”), the *I. garsun* (“gossoon or boy”), and the *F. garçon*—terms all of which, like *gille*, are applied to the growing youth and the full-grown man; he is “strong” (*L. val-idus*, root *val*, *gal*); he is “handsome” (*L. pulch-er*, *G. dual-ach*, *giollach*, *p* for *k* or *g*).

From all these considerations I conclude that *gille* is properly a lad over twelve or fourteen years of age, and that the Etruscans, to denote an earlier age, added to it the word *ur*, “fresh, new, young,” making *gille-t-ur*. But the first syllable *a* of *agalletor* deserves special notice, for, although it may, like the *a* in *ataison*, spring merely from an elision

of *n*, yet it may be an example of a peculiarity of the G. language; for the G. article is usually *an*, but it always takes the form of *a* before an aspirate. Now, the genius of the G. language requires the *g* of *gille* to be aspirated in *a-ghille-t-or*, "the young lad," and therefore the Etruscan *a* is grammatically correct.

In another section of our great theme, and under another head, I have endeavoured to show that in L. the letter *f* contains somewhat of the sound of *g*, and that *f* may thus take the place of *g*; but I may here observe that, in G., *f* aspirated—that is, *fh*—is sounded *h*, and that *g* aspirated—that is, *gh*—is sounded *y*, and any Semitic scholar will tell us that the guttural *h* in Hebrew may be softened into *y* or E. *j*. From G. *gille*, therefore, I take L. *filius*, "a son," and the proper names *Iulus* and *Julius*; the L. *filum*, "a thread," also comes from the same root *gal*, in the sense of "twisting," like H. *chěbēl*, "a cord, a rope," E. *cable*, from the H. root *chabal*, "to twist as a cord, to bind." This derivation of L. *filius* and *filum* accounts for the long *i* in them, and shows that they might more properly be written with *ll*, like *gille*; for in G., *gile* with one *l* is a different word, meaning "whiteness."

I cannot dismiss this root *gal* without alluding to the derivation of the English words *girl* and *lad*—words which have caused much perplexity to our lexicographers. *Girl* originally meant "a young person," either male or female, and is, I have no doubt, the G. word *giolla*, with the simple change of *l* into *r*. As G. *giul-ain* means "to bear," and *gall-an*, "a twig, a stripling," it is obvious that *giolla*, *giorla*, E. *girl*, may, so far as its derivation is concerned, be of either gender. So, also, may *galad* from the same root, but *galad* in G. means "a lass"; and yet *galad* becomes *g-lad*, and by softening and ultimately dropping

the first letter it again becomes the E. word *lad* (masc.), "a young, growing stripling." The intermediate steps are—from *galad* (g-lad), K. *llawd* (pronounced *hlawd*), "a lad," Da. *loot*, "a shoot," G. *latte*, "a young shoot," E. *lath*, *lad*. For *galad* the Arabic writes *walad*, "a son, offspring," plu. *wuldan*, "children," and for *gallan* the G. has (*klann*), *clann*, *clainne*, "children, a clan," L. *cliens*.

The G. *giolla* (*giorla*), A.-S. *ceorl*, Ger. *kerl*, Ic. *karl*, Sc. *carl*, E. *churl*, are all the same word, but G. *giolla* is the earliest of all, being nearest the root-form. Does this imply that the Teutonic dialects are founded on the Celtic?

Opinions of Others.

DONALDSON.—Nil.

LINDSAY.—"The same word as *agaleizi* or *agalleizir*, 'one that is careful and attentive,' the roots being *aga*, *aki*, 'discipline,' and *leitjan*, *ledian*, *leda*, 'to lead,' equivalent to 'one led along by discipline'—i.e., a youth, or, to use the exact etymological equivalent, 'a lad,' in the state of pupilage."

TAYLOR.—The elements are to be found in the Turkoman *ogul*, "son," and the Yakut *edder*, "young."

CORSSEN.—Nil.

5. CAMILLUS, a Messenger (Chap. VI.)

The *camillus*, or priest's assistant, was "a boy, a youth," and as the name, in my opinion, contains the element *gille*, I take *camillus* along with *agalletor*. It is best known to us as the name of a noble Roman family of great antiquity. The dictator Camillus, who, according to Roman story, drove back the Gauls from the gates of Rome three and a-half centuries before the Christian era, was a member of this

family; but, like the royal name of Stewart and many others, it was originally a class-name, and designated an official position. The *camilli* and *camillæ* were free-born boys and girls who assisted the priests in the performance of their sacred rites. In themselves, or in their office, there was nothing sacred, for the name *camillus* was also given to a youth who, in a Roman marriage procession, followed the bride, carrying a basket with sundry infantile wares in it. This basket or box was, according to Varro, called *cumera* or *cumerum*; the same basket is called by Festus *camillum*. Although they were not themselves sacred, yet a certain fitness was required of the *camilli* who assisted at the sacrifices, for they must be sound in health, without blemish, and not orphans. The Etruscans appear also to have the word *camillus* as an epithet of Mercurius, regarding him as the assisting messenger of the gods, the Necropompos who conducted the shades to their abodes in Hades. The name Camillus, for which the Greeks write Cadmilus or Casmilus (according to their usual practice, instead of a double consonant, they write a long vowel followed by a single consonant, as *-ēnos* for Etr. *-enna*), is also associated with the Samothracian and Lemnian Cabiri, who were Pelasgian deities, for Camillus is represented as the father of the Cabiri, or as one of their number. The form Cadmilus must be a spurious adaptation of Casmilus to the well-known Grecian name Cadmus.

The meaning which will suit all these names is that of an "assisting youth," for the Cabiri themselves were only subsidiary deities, sons or assistants of the Lemnian Hephæstus. Now, what is the derivation? The name *cumerum*, as a synonym for *camillum*, "the basket," proves that the root is *cum* or *cam*. This root is found in Hebrew, in Greek, in Latin, in Celtic, but it is only in Gadhelic and

Irish that it means "to assist." The H. root-form is the prefix-preposition (a')im, "together with," the initial letter being the guttural *ain*; in this sense the G. has the inseparable prep. comh, "with," L. cum. As usual, the H. letter *ain* becomes *g* or *k* in G., and (a')im, by the change of *m* into *b* (see tuber) gives, besides prep. comh, the G.-I. verb, cabh-air, cobh-air, "to assist," caomh-ain, "to help, to save, to deliver," and the adj. caomh, "gentle, mild, helping," whence the L. cōmis, "gentle, mild." To support the connection of G. cabhair, "to help," with the H. preposition (a')im, we have in Gr. the analogy of the prep. meta, used with the genitive to mean "by the help of," and in L. ad-esse, "to be with, to help." Again, this G. root cab, cob, caom-, comh gives the L. preposition cum, as above, which also at first may have been inseparable, as in vobiscum, tecum. From the form cam comes *camillus*, and from the form cab comes the name Cabiri, "the assistants" of Vulcan; and the form Casmilus comes from cabh by turning the *h* into *s* (see halen), as cabs, cams-, casm-.

The next part of the name *camillus* I take to be the G. gille, I. giolla, "a young man, a servant," as shown under the last word *agalletor*. The attendants of a Highland chieftain are all called gille; as, gille cois, "a footman," gille each, "a groom," gille ruithe, "the running messenger," gille graidh, "the secretary," and so on. In the same way the French use garçon, the Latins puer, and the Greeks pais. Again, in the Homeric and ante-Homeric times, when the king was not merely the ruler and leader, but also the father and priest of the tribe or nation, he was assisted at the offering of public sacrifices by others whom Homer calls neoi, "young men," holding the pempōbala, "the sacrificial forks," in their hands. Further, the Gr.

adj. epikourios, "assisting," used by Homer and other early Greek writers, is formed from kouros, koros, "a boy, a youth," and may have originally been restricted to describe the youths (neoi) who assisted at (epi) the sacrifices. In the Jewish sacrificial polity, also, the priest's servant was called H. nàar, "boy, youth." The testimony of antiquity, then, is in favour of the derivation of Etr. *camillus* from G. cab and gille, "the youth who assists." And these elements readily combine to form *camillus*, for cab is cam, and gille, in the construct state used in composition, is ghille, pronounced something like yillè; and so the two make camyillè, *camillus*.

Opinions of Others.

DONALDSON, LINDSAY, CORSEX.—Nil.

TAYLOR.—The word is widely spread throughout the Turanian languages, and signifies "a bearer." In the Albanian language, which preserves so many Etruscan words, we have the precise word *chamal*, "a carrier, a porter." This leads us to the Turkish *hammal*, "a porter, a carrier," and to the Tungusic *ugam*, "to load on the back, to carry," and the Finnish *kanda*, "to bear." We have also in Albanian *cham* "a riding-horse."

CHAPTER IV.

THE SKY, THE AIR, LIGHT, TIME.

PART II.

1. Ausel, the Dawn.

2. Usil, the Sun-god.

HESYCHIUS says that *ausel* was an Etruscan word, meaning "the dawn." Festus says that the Aurelii, a family of Sabine origin, alleged that they got their name from "the sun," because they were authorised by the Roman people to offer sacrifice to the sun in the name of the State ; for this reason they were called Auseli—that is, Aurelii. *Ausel*, then, was a Sabine word for "the sun."

On a bronze mirror of Toscanella there is carved the name *usil* above a partially naked figure, wearing a cloak, which is falling off his shoulders ; he has, besides, laced sandals on his feet, and a circle of light round his head, and a bow in his hand ; the same name *usil* appears on another mirror over a goddess of imposing form, with the short hair of a man, dressed in a long robe, holding a crown in each hand, and having a circle of rays round her head ; again, a mirror of Perugia shows in the back-ground, and over the principal figures, a portion of the chariot of the sun, mounting upwards, with only the heads of the deities and of the horses visible ; underneath is written *aur.* ; near one another appear also both a male *usil* and a matronly *usil* on other mirrors.

From this I infer that the *aur-* of the Perugian mirror, and the *ausel* of Hesychius are the same, "the dawn," and that *usil* is the Etruscan Sun-deity in some one of his aspects, and that, probably, they are both phonetic varieties of the same word, like Gr. *hēōs*, *ēōs*, *Æol.* *auōs*, "the dawn."

I think there is little difficulty in tracing *usil* to the G. *ur-soil*, "the new light" of the sun. *Ur* is a G. adjective meaning "fresh, new, young"—the same which we found in the Etr. *agalletor*; and *soil* (pronounced *soell*) is a root-word in G. indicating "the brightness of light"; it does not occur in its bare root-form in G., unless, perchance, G. *suil*, "the eye," be the same—a word-picture to show us the eye as the "bright light" of the face; *suil* also means "a glance, hope," for "a glance" is the sudden, bright, flashing light of the eye, and "hope" is the bright light of the heart that cheers the darkest hours of human life; if *suil* is the same word as *soil*, he who first used *suil* to mean "hope" had the elements of true poetry in him. Although *soil* in its simple form is not used in G. (and I believe that the root *soil*, in the general sense of "brightness," ceased to be used as soon as the other form of it, *suil*—if it be another form—began to be used to mean "the eye"), yet the numerous derivatives which it gives are evidence that it is a radical word in the language; a few of these are *sol-us*, "light, knowledge," "any heavenly luminary"; *soill-se*, "brightness"; *soillsich*, "to brighten, to gleam"; *soilleir*, "clear, bright, evident"; for *soillse* there are also the forms *boillsge*, *boisge*, "a gleam of light." Connected with this G. root *soil* are L. *sol*, "the sun"; and as *soil*, by metathesis, becomes the G. *leus*, *las*, "a flame, light," *soil* may give L. *lux*, "light," and *luc-eo*, "I give light, I shine"; and in Gr. (without metathesis) *selas*, "light, a flame," *hēlios*, "the sun," and *selēnē*, "the

moon," as if *sel-enna*, "sprung from, belonging to the sun." This analysis shows that the *hē* in *hēlios* and the *se* in *selēnē* are not prefixes; the root in every case is the consonants *s-l*. With *G.* *soil* compare the Goth. *sauil*, Lithu. *saule*, S. *surja*, "the sun," and with *aurora* (*ausel*) compare the Lithu. *auszra*, "the dawn." I take the *L.* *sol* from the *G.* *soil* rather than from the *Gr.* *hēlios*, for not only has *sol* a strong family likeness to *soil*, but I regard *soil* as an older word than either *sol* or *hēlios*, for the meaning of *soil* is general, while that of *sol* and *hēlios* is specific. The Etr. *usiĭ* is therefore "the new, fresh, brightening" of the sky on the return of the orb of day.

But, if we reflect that in sun-worshipping lands, as Etruria, the rising of the great luminary of day was received with minute attention and special reverence, and the successive stages of his daily course distinguished by different marks; and if we again consider how many myths cluster around the Indian *Saramâ*, "the dawn," it is likely that *ausel* is the earliest brightening of the eastern sky, and that *usiĭ* is a later development of the same light. I would, therefore, compare *ausel*—that is, *aur-sel*—with *aurora*, "the dawn," the calm "golden" light of the morning, as contrasted with the clearer light that prevails a few hours later, and with the fierce glare of the midday sun. In the classic languages, the *L.* root *aur-*, "gold," is similarly used in *aurora borealis*, and in *aureolus*, the golden halo of light round the heads of saints. In *Gr.*, *chrusos*, "gold," with its derived adjectives, such as *chrusaugēs*, is a frequent epithet of the mild sun-light. In the same sense, the *H.* *zâhâb*, "gold," is used in the book of *Job* to mean the golden splendour of the heavens, their "golden sheen." If this is the proper application of the word *ausel*, the syllable

sel is the G. soil; but is aur also a G. word? Yes; it is the G. or, oir, K. oyr, Manx aer, Arm. aur. The Greek language did not supply the L. with the word aurum, for one cannot give to another what he himself has not; whence, then, did the Latins get the word? The only other language in early Italy was the Celtic.

Derived from G. or, "gold," is the G. noun orag, "a sheaf of corn"—an example of the tendency of a primitive language to apply the fundamental idea contained in a root-word to various objects, however diverse, if only this idea is prominently seen in them. Other instances we had in connection with H. ěglah and the Etr. *damnus*; many more appear under the root bar, and in our discussion of the Etruscan bird-names.

I have no hesitation in declaring my conviction that this analysis establishes the real derivation of *ausel*, for, in addition to the reasons given above, it is attested by the Syriac name for "the dawn," shepara, and the Ch. shephar-pârâ, in both of which the shephar means, like G. soil, "brightness," from the H. root shâphâr, "to be bright," Ar. "to shine as the dawn"; the pârâ in the Ch. word means "to bear, to run swiftly." I believe, also, that G. suil, "the eye," and soil, "brightness," are of common origin (see p. 147), for the A.-S. Scotch speak of "the sheen" (that is, "the brightness") of the eye when they mean the pupil of the eye; and if soil, suil, and the L. sol be all the same word, I can see a beauty in the name sol, for it pictures to me the great orb of day as the "eye" of Dyaus, the eye with which he sees all things, the eye that witnesses every transaction of my daily life. In the Egyptian hieroglyphics, the god Osiris is represented pictorially by an "eye" over a throne, to denote his all-seeing character; and an eye with an undulated line over it means a ceremony of adoration, a rite.

In the Egyptian mythology, also, the god Arueris was the Apollo of the Greeks and Romans. His name Arueris "may be interpreted The Evening Sun, as emblematic of the repose of victory, *er-ruhi-re*"; this seems to imply that the successive steps of the sun's royal progress from dawn to night-fall were separately deified as distinct manifestations of the Sun-power; which harmonises with my view of *ausel* and *usił*. Arueris on the inscriptions is called the son of the sun. May not the name Ap-oll-o have the same meaning through some connection with sol? And may not Orpheus, who is also solar, = Or phaos, "the new light"?

EXCURSUS ON MANE, THE MORNING, AND OTHER WORDS.

In connection with *ausel*, "the mild light of the morning," I may be pardoned a digression on a Latin word, mane, "the early morning," and this will introduce the old Italian deity Matuta, "the goddess of the dawn," Mantus and Mania, the Etruscan god and goddess who presided over the Underworld, and *cerus manus*, an expression used in the old Salian hymn, and translated by Festus as "the good creator." If *manus* means "good," then the *manes* are the "good ones," and their mother Mania is the "good lady."

Now, is there any connection between the morning, mane, Matuta, and the spirits of the dead, *manes*, Mania, Mantus? We are at first inclined to say that there is none, but let us look into the matter. At the outset, I shall take four things as granted:—(1.) That the word *manus* found in the old priestly hymns of the *Salii* means "good"; for this we have the authority of Festus, who quotes to that effect the testimony of an earlier writer, Ælius Stilo, a learned grammarian, the preceptor of Varro; this *carmen Saliare* is probably as old as the foundation

of Rome. (2.) That this word *manus* is the root of *Manes*, and, through it, of *Mania* and *Mantus*; for this also we have the authority of *Festus*. (3.) That *Mantus* and *mane*, "morning," are different forms of the same root-word; so says *Varro*. (4.) That the *Etruscans* were sun-worshippers or, at least, fire-worshippers.

First, then, (1.) there is no difficulty in tracing the word *man-us* to the Celtic language, for the G. *math* is the word now in common use to mean "good, virtuous, excellent." Now, if we write this word as *madh*, the transition from this to *man-* is easy, for *n* is, in Celtic, the liquid sound of *dh*; and if, after the Oriental manner, we sound the *m* of *madh* like *b*, we have *ban-us*, L. *bon-us*, "good." Thus, one word, at least, in the earliest language of Rome—viz., *manus* in the *Salian hymn*—is Celtic, and although the root *mad* is found in the Semitic dialects, yet it does not mean "good," and no one has yet asserted that any of the early tribes of Italy were Semitic. Nor is *manus* the only Celtic word in the hymn, for *cerus*, "the Creator," I take to be the G. verb *cuir* (L. *creo*), which has a great number of meanings, all of them, however, traceable to the primary idea of "originating"; thus it means "to cause a thing to be where or what it is," hence the words, dear to the memory of boyhood, "*Cæsar curavit pontem faciendum*"; it also means "to put, to place, to lay, to sow"; it is the S. *cri*, "to make, to create," whence the G. *gre*, "nature," *gri-an*, "the sun," and *greadh-air*, "a stallion." From G. *cuir* I derive G. *cuis*, "a cause," L. *causa*, and (*t* for *c* or *k*) *tus*, *tuis*, a G. word meaning "a beginning, an origin." The whole expression *cerus manus*, then, is G.; and if this were the place or the time for the inquiry, it might be shown that other words also in this *Salian hymn* of *Mars* are Celtic. The name *Salii* itself is Celtic,

for it is taken from *salio*, "I leap," as Ovid tells us, and we have elsewhere found the root *sal-* to be G. The ancient name of the hymns themselves, *Asamenta*, appears to me to be Celtic, for the L. termination *-entus -a -um*, as in *viol-entus*, *laxam-entum*, *jum-entum*, is the G. adjective termination *-anta*, as in G. *aile-anta*, "atmospheric," *anam-anta*, "full of life." The body of the name, then, is *Asam-*, in which I take the *s* to be the older spelling for *r* (cf. *Valesius* for *Valerius*); and Varro himself quotes this fragment of the hymn for the purpose of proving that in ancient Latinity *s* was used for *r*. *Asam*, then, is the same as *aram*; and *aoram* in G. means "I shall worship," G. *aoradh*, S. *ârâdhanâ*, means "service, worship," G. *urnuigh* means "a prayer"; the root is *aor*, "to worship," from which I could form an adj. *aoramh*, "belonging to worship," which would give the Salian *aramenta*, *asamenta*, "hymns of worship." The name *Mars* itself may, with much probability, be traced to the Celtic, for the G. *marbh*—that is, *maramh* (sounded *maruv*)—means "dead," and the function of *Mars* is "to kill," to strew the field with the "dead." The older form of the name is *Mavors*, which would just mean "the slaying god." I form the name thus—to the G. *marbh*, *marv* add the Etr. personal suffix *th*, as in *Lar-th*, L. *Lar-s*, and we have a name *Marv-th*, "he who kills," L. *marv-s*; but metathesis frequently occurs in words where there is a liquid, especially *r*, thus *marv-s* becomes *mavr-s*, L. *mavors*, contracted into *Mars*. Now, if the name of the god himself is Celtic; if *Salii*, the name of his priests, is also Celtic; if *Asamenta*, the distinctive name for their hymns, is Celtic; if some words, *cerus manus*, in these hymns are Celtic; and if, as is well known, the Salian worship of *Mars* was introduced into Rome by *Numa*, its second king (whose very name may

be the G. *naomh*; *naom*, "holy, pious")—the natural inference from all these considerations is, that a part, at least, of the early worship of Rome was Celtic; and this part, too, was intensely national, for Mars was the father-god of the Roman state-founder, Quirinus, and of his people the Quirites.

(2.) From the antiquarian dissertations of Macrobius, and also from the annotations of Servius on the *Æneid*, we learn that the Manes, the shades of the departed, are the "good ones," and that the names *Mana* or *Mania* and *Mantus* are from the same root as Manes. *Mana* is thus the "good" goddess, *Bona Dea*—a name which is also applied to *Fatua Fauna*—and *Mantus* must be the "good" god. *Mania* was regarded as the mother of the *Lares*, and since, as I have shown, the *Lares* were the deceased heroes of the family, the spirits inseparably attached to the household as its tutelary genii, it was only fitting that their mother should be *Mania*, "the good lady." There is considerable similarity between the names *Mana*, *Mania*, *Mantus*, and *Fauna*, *Fatua*, *Faunus*, and they may be akin, for among the pastoral founders of Rome, *Faunus* was held in high esteem, and was a propitious god, "good" to all, and it is not impossible that *Mana* and *Fauna*, *Mantus* and *Faunus*, are the same deity. As to the etymology of these names, I have already shown that Manes, *Mana*, or *Mania* may easily come from the G. *math*, *madh*, "good"; as to the others, I suppose the Etr. form of *Mantus* to have been *Man-th*, with *th*, a personal formative, as in *Lar-th*, *Van-th*; *Manth*, then, would mean "the deity who presides over the manes," which, indeed, is true, for he was the Etruscan Pluto; and it is rather singular that *Rhadamanthus* and *Minos* are two of the Cretan judges of the Underworld. *Mantus*, on Etruscan monuments, is represented as a wide-mouthed monster, just as we speak of

"death's insatiable maw" and "the jaws of death," and Virgil places grief and avenging remorse "in primis *faucibus* Orci." The forms Fauna, Fatua, Faunus do not so readily connect themselves with G. math, and therefore I offer an opinion with some hesitation; this much, however, may be said, that probably the S. badh-ra, "auspicious, good, excellent," the Gr. a-gath-os, "good," the L. bon-us, the Ger. gut, the A.-S. bet (whence E. better, best), the G.-I. math, the K. mâd, "good," and budd, "profit, gain," are all the same word, differing only in their initial consonants, which are *b*, *g*, *m*; of these consonants, *g* alone presents any difficulty, for we have seen that *b* and *m* are interchangeable, but that difficulty disappears when we consider that *b* or *m* aspirated is sounded *v* or *f*, and *f* becomes *g*, as G. fear, "a man," K. gwr, E. refuse, L. recus-o, therefore Gr. a-gath-os and Ger. gut may be the same as the G. math. In this way Mantus may become (Fantus), Faunus and (Fanta), Fauna. This hypothesis of the identity of the names Mantus and Faunus, although not of their functions, receives some support from a passage in Arnobius adv. Gentes, Book I., c. 36, where the MS. reading Fenta Fatua or Fanda Fatua has been changed by editors into Fauna Fatua. An old scholiast here says that Fanda means "mother." This would refer us to G. madh, man, "good," for even among us an elderly matron, in some parts of England, is, much in the same way, addressed as *Goody* Wills, or, as in the nursery rhyme, *Goody* Two Shoes. Fauna Fatua would thus be equivalent to "Mother Fatua" or Mana Genetrix, and similar to Mater Matuta.

(3.) The name Fauna is also written Faula, and under that name she is identified with the Grecian Venus. This mention of Venus leads me by an easy transition to the L. word mane, "the early morning," for just as Mana and

Fauna are the "good," the "propitious" goddess, so, in the early mythology of the East, is Venus under the name of Meni. The Babylonians worshipped Jupiter and Venus under the names of Gad and Meni, "fortune"; the one is still called by the Arabs the "greater good fortune," and the other the "lesser good fortune." Hence in Isaiah, chap. lxvi., ver. 11, the idolatrous Israelites are reproved for "preparing a table for Gad and furnishing a drink-offering unto Meni"; and it is probably the same Meni whom Arnobius is thinking of when he says, "Is it Fauna Fatua who is called the 'Great Goddess'?" Among the Romans, Venus was a goddess of good fortune, for the best throw of the dice was, from her name, called *jactus Veneris*; and "Cæsar and his fortunes" were under the tutelage of Venus, for his watch-word was "Venus Genetrix" (cf. *Mana Genetrix*), in allusion to his ancestral descent from Æneas, whose mother was Venus. Even the name Meni, if written Mheni, and therefore pronounced Veni, would easily give (*Vener-*), Venus. This Gad is regarded by some authors as the planet Jupiter, and by others said to be the same as Baal, whose religious worship, in different forms, prevailed not merely in Babylon, but throughout the ancient world. The name Gad, when it means the divinity "Fortune," is usually written with the article prefixed, Ha-gad, "the Fortune," and it is rather remarkable that hagad or agad is so like the Gr. *agathos*, "good," while meni is like the G. *math*, *madh*, *man*, "good," and, further, that *badh-*, the S. form of G. *math*, has "auspicious, prosperous" as its first meaning. It is also worthy of notice that the Greeks had, besides *agathos*, another word, *kalos*, to denote *moral* goodness, and that the Romans, unlike the Greeks, were ardent worshippers of "Fortuna." But as a full discussion of this matter belongs to the domain rather of the antiquary than of the philologist,

I pass on to inquire how these planets came to be regarded as "fortunate, prosperous, benign." And this is not hard to find, for the sun-worshippers of Persia, the Baal-worshippers of Babylonia and other lands, revered the planets, especially Jupiter, "the majestic," and Venus, "the light-bringer," as the ministering attendants of the great day-god. The Persians also represented their angels of light as clothed in white, and called them ahuro, "the good ones," the servants of Ormuzd, as opposed to the servants of Ahriman, the evil principle. Venus, the morning, was, on this principle, worthy of special honour, both because of the pure brilliancy of its light, and from its intimate personal relation to the sun as ushering in the dawn.

Some such considerations as these must have led the early Celts to call the "dawn" mad-ainn from math or madh, "good." This word, (1) when the *d* is aspirated, is pronounced ma-enn, which gives the L. mane, "the early morning-light" before sunrise; but (2) if the sharp sound of the *d* is retained, madainn becomes the Celto-French matin; and, as if some lingering recollection of the original parentage of the word still dwelt in their minds, the French say, "*de bon matin*" when they mean "early in the morning." From the same root math, "good," the dog, too, who, under the name of *Tinskuil*—that is, "Tina's dog" (G. cu, coin, "a dog")—figures frequently among the mythological bronzes of the Etruscans as the faithful watcher, is in G. called madadh, which again becomes in Celto-French mâtin, "a mastiff," the final *dh* having assumed the liquid form of *n*, as in G. madh, L. Manes. The office of watchful companion and auxiliary here assigned to the dog was an honourable one, for the H. name Ir [(á)ir from áûr, "to watch"], Gr. egrēgoros, "the watcher," was given even to the angels and archangels of heaven, as in Daniel iv. 13.

(3) The G. *madainn* is also written *maduinn* or *maduidh* (for the terminations -ainn, -uinn, -uidh are convertible in G.); and in *maduidh*, if the final aspirate be rejected, and the *d* of both syllables sounded sharp, we have the L. *matuta*, *Mater Matuta*, the goddess of the "dawn," the Greek *Leucothea*, the "white-light" goddess of the morning.

Language is here, as not unfrequently in other instances, the handmaid to mythology, and, when interrogated, discloses to us a pictorial representation of ideas which have long since perished, although the signs of these ideas, the words, still remain with us; the "dog" and the "dawn" are associated in the literature of the Hindu myths, but in G. the words *madainn* and *madadh* alone remain to tell us that the Celtic mind too saw a connection between them. Here I may refer to a part of Max Müller's analysis of the Sanscrit legends of the "Dawn," in many of which the dog is at least the companion, the helper of *Saramâ*, the "Dawn," assisting her to drive away the dark night-clouds from the face of *Dyaus*; but the analyst denies that in the ancient hymns *Saramâ* is ever regarded as a dog. Mommsen, however (*Hist. Rome*, vol. i., p. 19), is of a different opinion, for he says, "The divine greyhound *Saramâ*, who guards for the lord of heaven the golden herd of stars and sunbeams, and collects for him the nourishing rain-clouds as the cows of heaven to the milking, and who, moreover, faithfully conducts the pious dead into the world of the blessed, becomes in the hands of the Greeks the son of *Saramâ*, *Saramêyas*, *Hermeias*. . . . Those old tillers of the ground, when the clouds were driving along the sky, probably expressed to themselves the phenomenon by saying that the hound of the gods was driving together the startled cows of the herd. The Greek forgot the cows were really the clouds, and converted the son of the hound of the gods—a form

devised merely for the particular purpose of the conception—into the adroit messenger of the gods, ready for every service.”

Of course, it is impossible for us now to say whether the birth of the Celtic words *madainn*, “dawn,” and *madadh*, “dog,” is later or earlier than the date of the hymns of the Rigveda, but certain it is that these words indicate a connection, if not an identity, between “dog” and “dawn” in the minds of the Celts, when they left their Aryan co-religionists in the far east, and wandered towards the far west. At all events, the L. *mane*, “morning,” must be older than the Rigveda, and there can be little doubt that *mane* is the same word as the G. *madainn*, *madadh*.

Max Müller also speculates (*Science of Language*, vol. ii., p. 552) on the derivation of *mane* and *Matuta*. He says, “From this it would appear that in Latin the root *man*, which, in the other Aryan languages, is best known in the sense of thinking, was, at a very early time, put aside, like the Sanscrit *budh*, to express the revived consciousness of the whole of nature at the approach of the light of the morning; unless there was another totally distinct root, peculiar to Latin, expressive of that idea. The two ideas certainly seem to hang closely together; the only difficulty being to find out whether ‘wide awake’ led on to ‘knowing,’ or *vice versâ*.”

This paragraph only shows how little “wide awake” or “knowing” a distinguished philologist may be, when he overlooks the true sources of the Latin tongue; when he looks too much to the Sanscrit east and neglects the Celtic west. Verily, a language has no honour in its own country; Celts may live and die among us, but their language is “naught.”

To prove the parentage of L. *mane*, let us now bring in

some other witnesses, and see what evidence they can give. Let us call the G. fair, "the dawn, sunrise, sunset," with his family, the verb fair, "to watch, keep guard, keep awake," the noun fair, "a sentinel, a watch-hill," and his twin-brother foir, "help, deliverance," "a crowd of people" (cf. E. a fair, L. forum), the verb fairich, "to awake," and the noun fairg, "the sea, the ocean." To understand their testimony we should recall to mind the tale which the Italian goddess, Minerva, can tell. Her name is, to my eye, the G. mian-ar-fa (q.v.), "the keen desire of warfare," and this agrees with her equipment as she springs from the head of Jupiter. It is also quite in keeping with her position as a Dawn-goddess, for to the minds of the ancient myth-makers, especially those of the solar school, there was ever present the idea of a personal conflict between day and night, light and darkness. As in the Norse legends Balder, the *white* god, the type of all that is fair and beautiful, is overcome by the arrows of the *blind* Höder, so every night the ancient "makers" saw the black enemy usurp the domain of light, but only to be driven away at the morning dawn; every winter the power of the enemy waxed stronger and stronger, till the glad May-days returned, when the sun and light and day put forth their might again, and compelled the hateful darkness to retire before their victorious arms; so also the Vedic Indra's perpetual enemy is Vritra, the shrouding darkness. In his daily returning warfare, the noblest auxiliary that Jove (Dyaus), the sky-god, has, is his daughter Minerva, the warrior goddess, Pallas Athēnē. Dyaus regrets to see his fair blue realms overspread by the dark cloud of night; he longs to shake off the usurper; and his "longing desire" (G. mian) for deliverance gives birth to her who, in full panoply, at once routs the hated foe, and wakes the world and men to the calm enjoyment

of life and liberty, and the peaceful pursuits of toil or trade.

The Celtic words just quoted will illustrate this mythology, for G. fair, "the dawn," is the sentinel (fair) on his watch-hill (fair) who keeps guard (fair), ready to waken (fairich) men to the activities of life, and bring them deliverance (foir) from the oppression and slavery of night; and fairg is the eastern ocean from which their deliverer comes to set them free. In this sense, from the G. fair, "the dawn," I take the Etr. Faliscan divinity, Ferun, Fer-on, Feronia, just as the Teutonic Venus, the goddess Frigga, or, more properly, Freja, is said to have her name from A.-S. frigan, "to free." Feronia is the goddess of emancipated slaves, the goddess of trade and commerce, much respected at fairs, where crowds (G. foir) of people meet.

But the G. noun foir, "help, deliverance," and its verb foir, "to deliver, to save," by the change of *f* into *s* (common enough in the Celtic dialects) becomes saor; saoir, "free, at liberty, ransomed, saved," from which I take the name of the Sabine deity Sor-anus, as if Sor-enna, who is identified with Fer-onia and with the Gr. Apollo, for Feronia and Soranus were both worshipped on Mount Sor-acte, "the sacred hill where Phœbus is adored," near Falerii, with similar rites, and Virgil calls the tutelary god of Soracte by the name Apollo, and describes his worship as a fire-worship. This rugged, craggy mountain Soracte (G. saor, "free," or foir, "a watch," and G. acha, "a high rock," akin to G. uachd-, "lofty," and Gr. ak-ros, "high," akte, "any raised place") resembles many of the peaks in Britain which were once the chosen resort of the Druidical fire-worshippers, and was well fitted to be a watch-hill, from whose temple-summit the priests might hail the approach of dawn.

Notwithstanding the high rank (*"summus deum"*) which Aruns in the 11th *Æneid* ascribes to Soranus, we find him and Feronia afterwards degraded to the position of guardians of the Underworld, where they sit in authority with Mantus and Mania. Does this mean that in Italy, as in Greece (see *"Juventus Mundi"* *passim*), a revolt arose against the rule of the solar- and nature-powers, or an immigrant race dethroned them, and so they were cast down to the Underworld? In Etruria, at least, Feronia held an honourable position, for not only was she the goddess of Falerii, but she had a sanctuary also at the Etruscan town Losna (L. Luna). The name of this town, Losna, is another proof that Feronia is the goddess of the dawn (G. fair), for it comes from the G. los, las, "light" (q.v.), the same as lath, la, "the light of day." The modern Gaels say, *La math dhuit*, "Good day to you"; the hearty Celts of Ireland say, "The top of the morning to you." Are these expressions to be regarded as remnants of dawn-worship? It may be so, for many similar traces of the worship of the sun and the moon as givers of good fortune are still to be found. In the south of Ireland, the wayside beggar, whose appeals for charity have met with a liberal response, can think of no benediction so comprehensive as "May the blessing of Bel rest upon you"; in England and in Scotland he who chances to have money in his pocket when he sees the new moon for the first time must bow to the moon and turn the money, if he wishes to have good luck that month. Even among barbarous tribes the worship of the sun and the dawn is the spontaneous outcome of the devotional feeling in the human breast; of this an artless example is recorded by Castren: "An old Samoyede woman was asked whether she ever said her prayers; she replied, 'Every morning I step out of my tent and bow before the sun, and say, When thou risest, I

too rise from my bed ; and every evening I say, When thou sinkest, I too sink down to rest.' That was her prayer, perhaps the whole of her religious service. . . . She herself was evidently proud of it, for she added, with a touch of self-righteousness, 'There are wild people who never say their morning and evening prayers.' "

Professor Müller shows that, in the Sanscrit myths, the Day and the Night, Yama and Yamî, are twin-sisters, daughters of the Dawn, just as, in the Grecian mythology, Castor and Pollux are called the Dioskouroi, twin-sons of Zeus, the sky-god. The sisterhood of Yama and Yamî is also seen in the Scotch word gloamin, A.-S. glomung, which is applied to the morning as well as the evening twilight. This same Yama, however, in the Sanscrit stories, is also the god of death ; he is the king of the departed, and in the Underworld he has two dogs as his messengers. There is a difficulty here ; how is it to be explained ? Probably because Yama, the Day, although born of the brightness of Dawn, yet every evening sinks into darkness, and for a time dwells there, ruler of the Shades below.

I have already spoken of the greyhounds of Saramâ, the Dawn. Many facts could be quoted from the religions of antiquity to show that this Vedic myth is not unique, that dogs, not in India alone, but elsewhere, have a place in the worship of the sun, and that the dog, if not the representative of the dawn, is at least the faithful watcher who announces the coming of his master, waits on his harbinger, the dawn, and when Sol, "the brilliant," Balder, "the powerful and the good," has sunk into his deathlike sleep, overpowered by the wiles and the might of his deadly enemies, "the Dark Ones," this trusty attendant still watches over his grave and longs for his return.

Of these facts let us take a few.

(A.) Facts from Egypt.

Whatever be the age of the Vedic hymns in which Saramêya, the son of the Dawn, the Greek Hermes, is regarded as a tutelary deity, and represented as a dog-watcher, waiting faithfully in charge of the house during the absence of his master, yet, before the Vedic age, before Homeric times, the dog was already intimately associated with the worship of the sun. For the Egyptians reckoned their "Sothic year" from the beginning of the Dog-days, the end of July, when Sirius, the Dog-star, the brightest son of the morning, rises heliacally, emerging from the sun's rays in the morning, and at nightfall is still seen beside the sun at his setting. One of their cities, Cynopolis, they specially devoted to the worship of the dog, which, equally with the sun, was to them a giver of fertility, for the heliacal rising of Canicula, the Dog-star, coincided in their country with the highest rise of their fertilising river-god, Nilus, whose hieroglyphic on the monuments is read as equivalent to "the hot season," the dog-days. Mr. Bruce, in his "Travels," says that in the language of the Thebaid, seir means "a dog"; if so, Seirios, Sirius, and Canicula are homologues. Egypt had also its Anubis, "the barker," and its Hepuher or Hep-heru, "guardians of the paths" of the sun, and these are pictured with the heads of dogs or jackals; for the dog excels all the companions of man in attachment to his master, in the vigilance with which he guards his person and his property, and in strength, courage, and intelligence in executing his commands. In the symbolic and pictorial language of Egypt, a dog represents a faithful scribe, and is also a symbol for the constant, watchful care of the gods. A similar belief in guardianship led each Roman family (and in this they probably only followed the Etruscans) to place

the Lares, figures of their departed ancestry, in the shape of *dogs*, around the domestic hearth, and to address family prayers to them, as guardians of the house. In Scotland, the wraith (from A.-S. *weardan*, "to guard") is a guardian spirit, which is seen about the time of the death of a member of a household, and clothes itself in his dress and form. So also, Saramêya, in the seventh Rigveda, is invoked as "a dog," and is called "the lord or guardian of the house." Now, the Greeks identified their Hermes, the Vedic Saramêya, with the Egyptian Anubis, "the barker," the dog-headed god, and Anubis is one of the children of Osiris and Isis, who are the Sun and the Moon, according to the most common interpretation of their characters. Arnobius says that the epithet *Frugifer*, which is used to distinguish the Persian Mithras as the fertilising sun, was also applied to the Egyptian Osiris. Another son of his is Har, or Haroer, L.-G. Horus, Arueris (q.v.); like his father, he is represented as hawk-headed. These two deities, Anubis and Horus, are the attendant ministers of Osiris; they take a prominent share in the dooming of the departed souls which are brought before the judgment-seat of Osiris; for Horus leads the souls into his presence, and Anubis stands by the balance in which the actions of the deceased are weighed, to see if, when weighed, they are found wanting. If they are found to come up to the standard of "justice and truth," the happy souls receive the name and form of Osiris; they become the "bright" ones, the angels of light (cf. *Æs-sar*). Sometimes Anubis also leads the souls into the judgment-hall, and is then the Egyptian Hermes Necropompos, Hermes, "the Conductor of the Dead." As the function of conducting the dead is thus assigned to Anubis and Horus indiscriminately, I suppose them to be deifications of the morning and the evening twilight, the two *gloamins*, Castor and Pollux,

the twin-sons of Dyaus. The Romans thought the Dioscouri so much alike that they called them both the Castores. Like Minerva, Pollux "gaudet pugnâs."

Plutarch, however, gives us a somewhat different account of the Egyptian myth. Isis, he says, is the horizon, "the divider," between the visible earth-world above and the invisible shade-realms below. This view gives a new aspect to the story of Osiris. He is the sun, the source of light, the giver of gladness to the eyes of men, himself good, and the fountain of all that is good and true, often called Un-nufre, as the "revealer of good things" to man. Every morning he quits the society of his consort, Isis, the eastern horizon, and with his elder son, the morning dawn, ascends into the sky to bless mankind; but he is hated by his brother, who is yet his cruel enemy, Typhon, the Darkness, who longs for an opportunity to harm him, but cannot, for Osiris, the light of day, is yet too strong; ere long the "good" one sinks into the arms of his waiting spouse, Isis, the western horizon, who now gives birth to their second son, the evening *gloamin*; presently Typhon overpowers Osiris, and destroys him, leaving Isis to mourn disconsolate all night long for her husband, and all night long, with Anubis as her guardian, to search for his mangled remains, until, to her joy, the barking of many dogs tells of his approaching return, and in the morning she sees him live and rise again with the vigour of renewed youth. All nature, in his absence, mourned his death, but now the birds, the trees, the brooks, the very rocks hail his return with songs and a universal shout of joy.

(B.) *Facts from the East.*

The Babylonians also, who were an eminently religious nation, held the dog in high honour. One of the zodiacal

constellations, the "Houses of the Sun," the houses which he visits as a friend, and in which he stays for a time while on his annual journeys, was called by them "the Dog," and in Babylon small figures of this dog were cast in bronze, and apparently were used as amulets to guard the house or the wearer from evil (cf. *Tinskuil*). Among other antiquities found at Hillah was a black stone of the time of Merodach, on which are the figures of a dog and a cock, both of which animals had a place in the Babylonian sun-worship.

The Persians, who were also sun-worshippers, regarded the dog with veneration as an attendant of the sun, and the Celts, who are also of Eastern origin, have this same relation stamped on their very language, for in G., lath, which means "day-light," means also "a dog," and while samh means "the sun" (cf. H. shemesh, "the sun," and E. sum-mer), samh-an means "a little dog."

(C.) *Facts from Greece.*

The Greeks had very little astral worship in their rubric or their calendar, and yet they revered Canicula, "the Dog-star," under the name of Kuōn, "the Dog." With the exception of the sun and the moon, none other of the host of heaven obtained recognition in their worship. Indeed, the constellations known to Homer and Hesiod are few in number; Arctos and Arctophulax, "the Bear" and his "Keeper," are well known, but the others are chiefly those which may be called summer constellations, those with whom the sun associates in the months of May, June, and July, the Pleiades, and Orion, and this Dog; these are his special friends, whom he loves to honour, for they are near him in the most glorious part of his career—the time when he is showering down upon the Earth his warmest and most affectionate regards, and conferring his choicest blessings.

The Dog of the previous astral worships had a "station" of independence in the sky, but when the Greek myth decreed the assumption of Orion, and placed him among the shining ones, with his face turned towards his much-loved Pleiades, the Dog was stripped of part of his glory, and to the Greek mind, which delighted in the exaltation of heroes, the Dog, once much honoured, became only the dog of Orion, the companion of the mighty hunter who cleared their islands of wild beasts. As to the Pleiades and Orion, it may be interesting to some of my readers to know that among the aboriginal tribes of Australia there is a mythus regarding Orion. Some of these tribes worship the Pleiades, the *miai-miai*, "the young women," and they say that one of the sisters keeps herself out of sight; she is *gurri-gurri*, "ashamed of her personal appearance," for Orion, *berai-berai*, "the young man," feeding his admiration, while on earth, by always gazing at them, was raised to the sky by *Baiamai*, "the Builder," the great Creator, so as to be near them; and now *gurri-gurri*, knowing that she is not so lovely as her sisters, hides herself behind their backs; she peeps out occasionally, but seldom shows herself. The "young man" has a boomerang in his hand, and a black fellow's belt round his waist.

The Greeks, as well as the Romans, seem to have had their Lares, their guardian dog-forms placed near the door, as the immortal keepers of the house. In the lofty palace of Alcinous, according to Homer,

" Rich plates of gold the folding doors incase.
Two rows of stately dogs on either hand,
In sculptured gold and laboured silver stand,
These Vulcan formed with art divine, to wait,
Immortal guardians at Alcinous' gate;
Alive each animated frame appears,
And still to live beyond the power of years."

All this bears a strong resemblance to the Roman *atrium*, with its worship of the Lares, the spirits of the departed ancestors of the house, now with the gods, but represented here by images in the likeness of dogs; nor was this ancestor-worship found among kings alone, for if the King of Phæacia had his "watcher-spirits" around him, done up in royal silver and gold, his subjects would certainly have theirs too, although in humbler guise, to guard the house from evil, and to confer benefits on each succeeding race. Princes have not an exclusive use of the feelings of our common nature, and if those of noble birth delight to place portraits of the departed great ones of their line in their galleries, and often see a mother's beaming eye of love, and a father's anxious brow, bent on them from within that gilded frame-work on the wall, yet the poor are not denied a share in the same emotions, but have their own rude memorials of those that are gone.

The Greeks, then, of Homer's time had their ancestor-worship, and in this way I understand the statement that Socrates swore by a dog or dogs. Tertullian says, "Take for example Socrates; in contempt of your gods, he swears by an oak, and a dog, and a goat." To an earnest religious mind like his, no obligation could be more solemn than one founded on the honour of his house and the smiles or frowns of a *daimōn* ancestor.

Furthermore, if we examine the Greek mythus of Hermes, we shall find that many things said of him are true also of the "dawn." (1.) Hermes is said to have invented divine worship; the earliest kind of nature-worship was the worship of the sun at early dawn, whether as practised long ages ago by priests of Baal with solemn ceremonial, or now in rude simplicity by some Samoyede woman among the snows of Siberia. (2.) Hermes invented the lyre and the syrinx; and so the statue of Jupiter Ammon, the Sun, in

the Libyan desert, is said to have emitted melodious sounds at sunrise, the "dawn" of day. (3.) Hermes was the giver of wealth and fortune, the god of commerce, and in this capacity he had an especial *cultus*, among the Celts at least; now, the business of the day was done by the ancients at "dawn," or during the earliest hours of the morning; thus, the Faliscan Feronia (q.v.), the "dawn," is also the goddess of trade. (4.) Hermes was the messenger of the gods, especially of Zeus (Dyaus); and so does the dawn, in gorgeous robes, march forth before the great sun-god, to tell the world that King Sol is approaching in all the glory of his might. This herald, when he has ushered in his master, and seen him take his chariot of state, retires from view, but still remains in attendance, and comes forth again, the same, but in another dress, when the sun is sinking down under the west into the dungeon of Darkness castle. (5.) Hermes and Apollo, in the myths, became fast friends; and we do not wonder at this, for, if Apollo is taken as a personification of the darting, piercing, fiery rays of the sun ("hekatēbolos Apollōn"), the twilight and he could scarcely miss knowing each other well, for twice a-day they are in close union. (6.) And just as the Celts regarded their Mercury as "viarum atque itinerum ducem," so the Grecian Hermes presided over journeys and roads, because travellers who wish to get on are up betimes, and start on their way at "dawn."

That the mind of the beholder readily identifies the faint light of the morning dawn with the similar light of the evening, and ascribes them to the same celestial cause, or personifies them as the same being under two different aspects, is evident from the fact that the same word is used in several languages to mean both; thus, the Gr. has *amolgos*, the E. twilight, and the A.-S. *glomung*, and

the S. *sandhya*, "twilight," from *sandhi*, "union." The Latins have two words, *diluculum*, "the morning dawn," and *crepusculum*, "the evening twilight"; of these I take *diluculum* to be quite a stripling in age when compared with the other, for *crepusculum* is formed from a Sabine word meaning "doubtful, dim, obscure"; Varro says, "*Dubiæ sunt creperæ res.*" Now, as twilight in E. means "the doubtful light," from A.-S. *tweon*, *tweogan*, "to doubt," and as A.-S. *glomung* is connected with the word *gloom*, and must, therefore, mean the "obscure" light at sunrise and sunset, I think it probable that, in the early stages of their language, the Latins had only the word *crepusculum*, "the dim, doubtful light." I claim this word as G., for the root of it is *crep-*, "dim, obscure, doubtful," which is equal to *creb*, *crem* (see *tuber*). Now, *crem* is the G. word *gruaim*, which denotes any gloomy, frowning aspect which the face of man may assume, "a frown, a surly look, darkness." In this connection, *crepusculum* means the gloomy obscurity which precedes the day, or the ever-deepening gloom of evening after the sun has set. The G. *gruaim* has several derivatives, all of which have the sense of "frown, gloom, cloudiness."

Opinions of Others.

DONALDSON.—*Manus* or *Manis*, "good." Apparently a Tuscan word; at any rate, the *Manes* were Tuscan divinities. We may, perhaps, recognise the same root in *a-mæn-us*, Lithu. *aimésnis*, Gr. *ameinōn*.

LINDSAY.—*Aukēlos*, the dawn. From (1) *augjan*, "to manifest," and (2) *lios*, "light"; or, possibly, *hēl-*, "the sun." Equivalent to "the revelation of the light of day." *Usil*, a name given to the sun. Perhaps the same as the Greek *hēlios*, *ēlios*, the Cymric *haul*, the Mæso-Goth. *uil*,

sauil, and the L. *sol*. *U* may represent the Oriental prefix *Va*, but I suspect that *Usil* is simply *suil* by metathesis.

TAYLOR.—From root *sil*, “to pierce.” It may here suffice to say that in Samoied *tschel* is “the sun,” and in Permian *asal* is “the morning.”

CORSSEN.—The name *Usil* is from the root *us*-, “to shine, to burn,” from which come L. *us-tum*, *ur-ere*, *aus-ter*, *aur-ora*, *Aus-eli*, S. *ush-as*, “morning dawn.”

CHAPTER IV.

THE SKY, THE AIR, LIGHT, TIME.

PART III.

1. Idulis, the Sheep of the Ides.
2. Idus, the Ides of the Month.

IN our list the only other word, besides *ausel*, having any reference to time, is *idulis*, a sheep sacrificed on the Ides of the month. Here the formative termination is -ulis, which, like -anta, is G., as in samhuil, "like, as, such" (L. similis)—a word which illustrates the extent to which the L. language is indebted to the Celtic for the expression of its simplest ideas, for similis is certainly G.; if any one doubts it, the proof is at hand. The H. for "even, also," is aph, evidently a primitive word having originally the meaning of "addition" (cf. L. et, E. and with add); in G. the H. aph is written amh, "even, so, as, like," but both words are pronounced alike; amh, with the termination -uil added (the same as -ail, -eil), becomes G. amhuil, "like, in like manner, as, so"; to this prefix the G. demonstrative so, "this" (L. sic, hic, Gr. ho, hoge), and we have the G. adjective s-amhuil, "like, such," which might be written sameil, whence L. similis—a word for which there is no derivation in L. The G. compound s-amhuil has an exact counterpart in the A.-S. swylch (sua-leik), E. such, and the Ger. so-gar.

The idus, Etr. *itus*, we learn, on the authority of Varro, were so called because they "divide" the month. Of course, the connection of idus with the L. root-forms id-, fid-, vid-, in the sense of "separating, dividing," is obvious, but this does not explain the etymology of idus, for the Etr. *itus* cannot have been taken from a language which is younger than itself. *Itus* is the G. ead-ar, "between," the S. adh, "half, a part," adhi, "half." To show the relation of the G. eadar to the Etr. *itus*, and several L. words connected therewith, let me refer to the H., where I find the verb hatsah, "to halve, to divide," from which comes the adj. hatsî, "half, middle," and the noun hatsoth, "the middle." If the initial *h* in hatsî be softened into *yod*, and the *tsade* be represented by *d* hard, the word becomes yaddi, or, with a G. termination, eadd-ar, prep., "between," originally, "middle," from which comes eidus, as it is on inscriptions, or in later L. iddus, written idus, with long *i*. Now, take the G. eaddar, "between," and for the *d* in ead substitute *n*, as is not uncommon in Eastern languages, and we readily get eantar, L. inter, "between." Again, take H. hatsî, "half, middle," and to it add *m* or *mah* prepositive, and it becomes H. machatsîth, "middle, half," with which compare the H. unused root masar, mazar, meaning, according to Gesenius, "to separate, to divide." From masar I would take the Gr. mesos, "middle"; and from G. ead-ar, with *m* prefixed, as in the H., I would form the L. med-ius, "middle," E. mid, amid, G. meadh, "a balance," and meadh-on, "middle." But there is also in H. a monosyllabic root, bad, "to disjoin, to separate," probably the Aryan root adh with *m* prefixed; bad is variously modified as baz, bats, phats. From bad, with *m* for *b* (see tuber), we may take the G. meadh direct; and, similarly, from baz the Gr. mesos. And bats

may, in the same way, give the G. *mats-adh*, "a doubt," a halting "between" two opinions; and, with the *m* aspirated and the *tsade* hardened, the L. root (*vidd-*) *vid-uo*, "I bereave," and (*fidd-*) L. *find-o*, "I cleave." Again, *bad* may become *bhad*, *vad*, *yad*, *ead*, whence the G. *eadar*, E. *either*, L. *uter*. These G. words being Aryan, have a direct connection with the S. *adh*, but the Semitic forms show us how the root *adh* may have been modified.

Thus, then, the "Ides" falling in the "middle" of the Roman month, on the 13th, and sometimes on the 15th, "divide" the month into "halves," and *idulis* is an adjective, formed like the L. *edulis*, "eatable," from *edo*, "I eat," and means the animal that belongs to the Ides.

Opinions of Others.

DONALDSON.—As *itus* was the *dichomenia* of the Tuscan lunar month, its connection with the root *id-* or *fid-* is obvious; comp. *di-vid-o*, *vid-uus*; so Hor. IV. Carm. xi. 14—

"Idus tibi sunt agendæ
Qui dies mensem Veneris marinæ
Findit Aprilem."

LINDSAY.—The word *Idus* proceeds from *eid*, *aiths*, "an oath" or "promise" (the L. *fides*), and signifies "the day of faith, trust, or credit," the root being *wet-an*, *vith-an*, "to join or bind."

TAYLOR.—The word may be explained from Aryan sources, but a sufficient Ugrie etymology may be extracted from *ular*, "a sheep," taken in conjunction with the Etruscan *itus*.

CHAPTER IV.

THE SKY, THE AIR, LIGHT, TIME.

PART IV.

1. **Atrium**, the Court of a House.
2. **Falandum**, the Sky.

IN treating of the Lares, I mentioned that these images were placed around the *atrium*, the open court of the house—a well-known word, which Varro says was Etruscan. One kind of *atrium*, to which Vitruvius gives the epithet “Tuscanicum,” or Etruscan, seems, from the simplicity of its construction, to have been the most ancient. The same author uses the name “Cavum ædium,” the “hollow” part of the “house,” apparently as synonymous with *atrium*. The name *atrium* was also applied to an open space attached to a temple. But in all cases, whether the *atrium* was public or private, it was surrounded, at least on three sides, by a portico, as a shelter from the rain or the sun, the rest of the space thus enclosed forming a quadrangle, which was open to the sky. The Greeks also, as well as the Romans, built their mansions with the apartments all round a *hupæithron*, or space open to the “sky”; this space was surrounded by covered verandahs attached to the walls of the house. The windows and doors of the rooms opened on to this *atrium* or peristyle, “a round of pillars,” and as there were no chimneys within, the smoke of the fires in winter escaped, as best it could, into the peristyle, and thence through the *hupæithron* into the open air.

The name hupaithron (from Gr. aither, "the sky") is the key to the etymology of the Etr. *atrium*, the root being aid or at. In H. the root-form aid is found in (ǎ)ûd, (ǎ)îd, "to gird, to surround," whence äd, "an exhalation" or vapour from which clouds are formed, and clouds are so called from their covering or surrounding the earth like a veil; with H. äd, and Chd. (ä)id, "vapour," compare Gr. at-mos, "vapour," the *atmosphere*. "The sky" is called in G. athar, in I. aieur, and in K. awyr; the Gr.-L.-E. aēr, air is the same word with the *th* silent (see rein). Of these the G. form is the oldest and the least corrupt, for it is regularly formed from the root at by adding the common G. termination ar, or air, and it most closely resembles the S. atrî-ksha, "the sky, the atmosphere," where the ri is a S. formative like the G. air, ar, and the ksha is a common termination, as in S. mallîka-ksha, from mallîka. The S. noun atrîksha seems to be directly connected with S. at-ara, "the middle," "any intervening space," and to have for its root the adh or ad, at, which appears in the G. eadar. This root may or may not be related to the H. (ǎ)ûd, (ǎ)îd quoted above, but the derivative meaning of the S. atrîksha points to that tripartite division of the gods and their adjuncts which was so prevalent a belief in the most ancient mythology. Thus the "sky" had its purest empyrean above all, its cloud-land next the earth (cf. G. neamh), and its athar, aither, atrîksha between the two. Similarly, the Mosaic account of creation makes the firmament or heaven to divide the waters above it from those below it.

The Etr. *atrium*, then, is that part of the house which is open to the "sky" (G. athar).

This same root atr- in such words as the L. quinqu-a-trus is used to signify "a day," or rather "a dawn." And

justly, for, during the usurped reign of night, the neamh, the garment of clouds, covers the earth; but when the sun dawns the athar becomes visible, the dawn ushers in the day. From a similar view we have L. dies, "a day," G. de for dia, and this, again, the same as the S. dyaus, "the sky." A striking confirmation of these views presents itself in the G. word de-adh-ail, which means the line of separation "between" day and night, "the dawn," "the twilight"; also "a releasing" (cf. Soranus). In this word we have G. de, L. dies, "a day," and G. ead-ar (root adh), S. atara, "between."

Opinions of Others.

DONALDSON.—There does not seem to be any objection to the etymology suggested by Servius (ad *Æn.* III., 353) "*ab atro, propter fumum qui esse solebat in atris*," and we may compare the corresponding Greek term *melathron*. If *atrium*, then, was a Tuscan word, the Latin *ater* also was of Pelasgian origin. The connection of *atrium* with Gr. *aithrion*, *aithousa*, &c., suggested by Scaliger and others, may be adopted, if we derive the word from Tuscan *atrus*, which signifies "a day."

LINDSAY.—*Atrium*.—From *wato*, *waitr*, *udr*, *wasser*, "water," and *heim*, implying "a dwelling." Equivalent, therefore, to "the water-tank," or "place for water."

Quinquatrus.—From *quinque*, "five," and (perhaps) *aftrar*, "after."

TAYLOR.—*Atr*, "a day," in *Quinquatrus*.—The Ugric analogies are sufficiently plain. In *Bürjat*, a Mongolic language, *öder* and *ödur* mean "day." The *Atrium* was partly open to the day, *atr*.

EXCURSUS ON Etr. *Avil Ril*, "VIXIT ANNOS" (?)
(Sub voce *Idulis*).

As *idulis* is the only one of our forty words that is connected with time, I will introduce here the famous mortuary expression *avil ril*. On epitaphs these two words are variously combined. The name of the deceased always comes first, and is followed by the words, e.g., *ril xxxv.*, or *ril liii.*, *leine*, or *avil ril lxx.*, or *avils xv.*, or (seldom) *aivil xxiii.* The word *ril* is constant, but the other word has the three forms *avil*, *avils*, *aivil*. Niebuhr supposed *avil ril* to be equivalent to "vixit annos," but from an attentive examination of the five mortuary formulæ given above, it seems more likely that they mean "ætatis anno," *ril* meaning "a year," and *avil* being the Etruscan word for "age."

(1.) *Ril*, A YEAR.

To understand this word, we must follow our usual method, and take a survey of words that mean "a year" in various languages. These are:—Eg. *renp* or *remp*, H. *shânâh*, Ch. *idân*, Gr. *ētos*, *enos*, *henos*, *eniautos*, *hōra*, L. *annus*, Ger. *jahr*, O. Sax. *gear*, E. *year*, G.-I. *bliadhna*, K. *blwydd*, *blynedd*. These I tabulate thus:—

| | Essential Letters. | | Essential Letters. |
|---------------------------------|-----------------------|--|-----------------------|
| 1. Egyptian. | | 3. Chaldee. | |
| "The sun," <i>ra</i> , . . . | r | "A year," <i>idan</i> , . . . | i-d |
| "A year," <i>rempi</i> , | | 4. Greek. | |
| <i>rampi</i> , <i>rompi</i> (in | | "The sun," <i>helios</i> . . . | h-l |
| Sahidic "a ring") . . | r-m | "A year," <i>henos</i> , <i>enos</i> , | |
| 2. Hebrew. | | <i>eniautos</i> , . . . | h-n |
| "The sun," <i>shemesh</i> . . | s-m | <i>etos</i> , | e-t |
| "A year," <i>shanah</i> , . . | s-n | <i>hōra</i> , | h-r |

| | Essential Letters. | | Essential Letters. |
|----------------------|-----------------------|----------------------|-----------------------|
| 5. Latin. | | (2) Erse. | |
| "The sun," sol, . . | s-l | "The sun," grian, . | g-r |
| "A year," annus, . | a-n | samh, . | s-m |
| 6. German. | | "A year," bl-iadhain | i-d |
| "The sun," sonne, . | s-n | (3) Kymric. | |
| "A year," jahr, . . | i-r | "The sun," hual, . . | h-l |
| 7. Celtic. | | huan, . | h-n |
| (1) Gadhelic. | | "A year," bl-wydd, | |
| "The sun," grian, . | g-r | bl-ynedd, . . . | i-d |
| "A year," bl-iadhna, | i-d | | |

The reader will have observed that in all these words the essential consonants may be reduced to the forms *s-l*, *s-m*, *s-n*, *s-r*, for in those that begin with *h*, the *h* is convertible with *s*; the hard *g* of *grian*, *gear* represents *i*, *h*, or *s* of the softer languages, and even *i-d*, *e-t* may, through the Celtic *iadh*, be the same as *ian*—that is, *s-n*.

Let me now examine the words in detail.

1. The Egyptian *remp*, "a year." This word is derived from *re* or *ra*, "the sun," found on the Egyptian monuments in the names *Amn-Re*="Ammon the Sun," and *ta-ra*="house of the Sun"—Heliopolis. In *Gr.*, *re* means "a circle," "the moon," and *ta* is found in the word *taigh*, "a house." With the Coptic article prefixed, *Re* becomes *Ph-re*, as in *Pete-phre* (the form used by the *LXX.* for *Potipherah*), "consecrated to the sun." The sun-god is *Ra* or, with the article, *Phra*, from which comes the name *Pharaoh*, the common name for the kings of Egypt. The king is thus considered the representative on earth of the greatest orb in the sky, the sun, the luminary that rules the heavenly host. A similar feeling has led the "Celestials" in China to adore their Emperor as the Brother of the Sun and the Moon. To the Egyptian *rempi*, the Aryan languages have analogues—in *Gr.* *rhembo*, "I spin or whirl round," and *rhombos*,

“any spinning or whirling motion,” E. rhumb; in G. riomb, “a circle,” and riomba, “a curved piece of coast, a bight.” A very ancient symbol for the sun is a circle; it represents the disc of the sun as distinguished from the phases of the moon. This symbol has always a dot in the centre of it on the Egyptian monuments, and from thence, doubtless, it has come into our modern books on astronomy through the Roman astrologers as the common symbol for the sun.

2. The Hebrew *shânâh*, “a year.” The radical idea here is “a repetition,” “an iteration,” of the course of the sun, and the changes of the seasons. It may be paraphrased as “a circling period of seasons and similar phenomena.” This idea is clearly seen in the H. cognate *shēna* (dual form *shenāyim*), which means the numeral “two,” and in the verb *shânâh*, “to repeat, to do a thing the second time.” The H. verb *chûl* means “to turn round,” and in its Arabic dress, *hul*, *hal*, it means “a circle, a year.” In the same way, the Grecian Stoics discoursed of the “great year” of the universe, for, said they, the cycles went round and round through the ages, ever bringing back in succession the same experiences.

3. The Chaldee *idân* (Ar. *ʾādan*) means (1) “time,” but, specially (2), “a year.” The root is *ād*, which, according to Gesenius, denotes “progress” (in space) or “duration” (in time).

4. The Gr. *ētos* contains the same idea as the H. *shânâh*; this appears from the cognate words Gr. *eti*, “yet, again,” L. *iterum*, “a second time,” and E. *yet*, all implying “addition, iteration.” The word *etos*, when used in the plural, means “time” in general, therein resembling *idân*. Another simple Gr. word for a year is *enos*. I shall presently show that *etos* and *enos* are identical, and both mean “a going round, a repetition.” A

compound of *enos* is *eniautos*, which I take to be *enos*, “a going round,” and Gr. *aute*, *authis*, “over again,” and in no way connected with the pronoun *autos*, as some suggest. The words *etos* and *eniautos* are both used by Homer in one line—

Ἀλλ' ὅτε δὴ ἔτος ἦλθε, περιπλομένων ἐνιαύτων,

where the idea is still the same, that of the revolving repetition of the same sidereal phenomena.

The Gr. *hōra* marks indefinitely any period of time whatever, as fixed by natural laws; hence it means “an hour,” “a day,” “a year,” “a season,” “a period of life.” It is the same word as the G. *uair*, which, besides “hour, time,” has also the meaning of “rotation,” and this shows that the Gr. *hora* originally contained the same idea as H. *shânâh*. In G., the phrase *an uiridh* means “last year,” *uair*, like *hora*, being used to mean “a year.”

5. The L. *annus*, “a year,” originally meant “a circle,” as is evident from its diminutive, *annulus*, “a ring.” I derive L. *annus*, Gr. *etos* and *enos*, from the G. *iadh*, “to go round,” and *iadh* is closely connected with the Semitic *idan*, *adan*, in which *id* or *ad* is the root, *an* being merely the formative termination. The first letter of this root being the H. *ain*, the *id* or *ad* gives the G. *fad*, which, like *ad*, is applied both to continuance of time and to extension in space, for the H. *ain* is often represented in G. by an initial aspirate letter, as *g* or *f*. Then *fad* is softened into *had*, *iad*, and this last form gives Gr. *etos*; but as the liquid sound of *n* is used in G. for *d* or *dh*, the G. *iadh*, “to go round,” also gives L. *annus*, Gr. *enos*, *henos*, “a year”; in the same manner, *fad* in G. becomes *fân*, “to continue” (cf. root *ad*), and *fainne*, “a ring” (cf. L. *annulus*), whence I. *uain*, G. *uine*, “time, season.”

No one will venture to affirm that the Greek and the Latin words for "year" come direct from the Chaldee, but we may safely say that they come from the Celtic, which is known to be one of the earliest elements in the population and the languages of both Greece and Italy. It is worthy of remark that the G. *iadh* is used chiefly with reference to the sun's visible course round the earth, as in G. *an saoghal ma'n iadh grian*, "the sun which goes round the world." The commonly-used verb to surround is *cuartaich*.

6. The German word for a year is *jahr*, which gives the E. year. *Jahr* does not seem to convey the usual idea of "going round" or "iteration," until we refer to the Old High-German form *gahr* or *gear*, which I trace to the G. *gearr*, "to describe a circle." As the early population of Northern Germany was Celtic, it is not surprising that Celtic words, designating common things, should remain in the dialects spoken there.

Connected in meaning with *jahr* is a word which has much exercised the ingenuity of antiquaries, *Jul* or *Yule*, the name given of old by the Goths and the Saxons to the feast of the winter solstice; hence the English *Yule log*, and the Lowland Scotch *Pasch* and *Yule*, "Easter and Christmas." In the old clog almanacs *Yuletide* was indicated by the figure of a "wheel," for it is the time when the sun "turns" again and starts on his northern "circuit"; in short, it is the beginning of a new "iteration." The word is the Goth. *giul* (H. *galal*, "to roll"), Sw. *huil*, Sax. *hweol*, G. *cuidheall*, all = E. wheel. The oldest form is the Goth. *giul*, which in meaning is the same as the Old High-German *gear*, and in form like the K. *chwyl*, which, although it is not used as a noun to mean "a wheel," yet as a verb means "to turn, to wheel," a meaning that suits *Yuletide* very well.

(7.) The Celtic names for a year are—G. bliadhna, I. bliadhain, and K. blwydd. These words mean “the circle of Bel,” *i.e.* the sun; the bl is a corruption of Bel, and iadhna (in modern G. aithne) is “a circle,” from iadh, “to go round.” The name Bel also occurs in the well-known Beltane-fires of the first of May, and in the G. word gabadhbheil, the Druidical ordeal of fire, literally “the jeopardy of Bel.” The K. blwydd is the same word as bliadhna, for the initial bl is Bel, and wydd is the G. iadh.

If we now sum up the results of all this analysis, we shall find that in Egyptian, Hebrew, Chaldee, Greek, Latin, German, and the three Celtic dialects the name for “a year” has in it the fundamental idea of “a circling revolution,” a ceaseless “turning round and round” of the same cosmical phenomena, the sun being at the root of the whole matter.

Let us now apply this induction to our Etruscan friend *riĭ*.

The H. root-word gîl (galal) means “to move in a circle”; it has several forms, as gil, chil, chûl, ail, aûl. These are reducible to one simple form—that is, the letter *l* preceded by a vowel, and that, again, having before it a guttural increasing in intensity, thus (from root *i-l*) *a-il*, —, *ch-il*, *g-il*. There is a blank in this series of aspirates, for the proper gradation would lead us to expect *h-il* in the second place; it is wanting in Hebrew, but we shall find it elsewhere. For the G.-I. verb “to turn, to roll,” is fill, and its aspirated form is fhill, which is pronounced hill; this just supplies the form we want to go between *a-il* and *ch-il*.

It is now obvious that the Etr. *riĭ*, if it means a year, should have some connection with a verb that means “to turn, to go round,” and as the H. gîl (galal) gives the H. noun gîl, “a circle,” so the G. verb fill gives the G.-I.-K.

noun *fal*, "a circle," and its aspirated form *fhill*, *hill*, "to turn," might give a noun *hil*, "a circle"; from this I would form an Etr. word *sił*, "a circle," equivalent to the L. *annus*, but as *sił* already existed in the language (see *ausel*, *usił*), I would change *sił* into *rił*, *r* for *s*, as in *Lases* for *Lares* (q.v.)

But as this is only conjecture, two objections may be offered. Does the very word *rił* exist in Gadhelic? Can a verb "to turn" mean also "a year"? I answer both questions in the affirmative.

First, as to the word *rił* in Gadhelic. As might be expected, the Gadhelic language, now falling into the sere and yellow leaf, after a vigorous youth and manhood of, it may be, well-nigh 4000 years, does not retain all the wealth of words, all the faculties and powers which it had of yore, for

"There's not a year but pilfers as it goes
Some youthful grace, that age would gladly keep,
A tooth or auburn lock, and by degrees,
Their length and colour from the locks they spare."

If, in English, such words as *lewd*, *silly*, *wit*, *charity*, *conversation*, and many others, have lost their original meanings, and acquired secondary ones within the last 250 years, while others have become quite obsolete and are forgotten, we may reasonably suppose Gadhelic words to have had a similar experience. But there still remain the G. *re*, "a circle," whence, with the G. common adjective termination *-eil*, I would form a noun *reil* (like L. *mon-ile*, "a necklace," from the G. *muin*, "the neck"), whence I would take Etr. *rił*, "a circle, a year." We have also the G. *ri* (preposition), "during," denoting continuance, corresponding with the H. *âd*, Ch. *id* (whence *idan*, "a year"), *ris* (adverb), "again," denoting an iteration, like H. *shânâh*, "a year,"

and the nouns ri(gh)il—*gh* silent—"a reel," and roil, rol, "a roll." Either of these nouns will give the Etr. *ril*, for both of them have the idea of "circling round," and righil, having the *gh* quiescent, might be written, ri-il, *ril*. Doubtless the Etruscan inscription-writers followed the sound of the word in their spelling. The same "circling" idea also exists in the G. verb rui(dh)il, roill, "to trundle, to wheel, to reel, to roll," A.-S. *reol*.

Again, what is a Scotch righil, "reel," but a party of dancers moving, "going," "dancing round in a circle." The reel *thulichan*, or *hualachan*, which none but Highlanders can dance aright, and in which none but men must take part, is probably the "sun dance," for in Celtic *hual* (L. *sol*) means "the sun." Did the reel-dance originate in the worship of the ancient Celts? It is possible, nay, even probable. By a stretch of imagination (which, doubtless, is quite lawful to an antiquary, if not to a philologist) we may regard the Highland reel as emblematical of the four seasons, each pair—the gentleman with his partner—representing one of the four; they go whirling round and round, change places, and succeed one another until the circuit is complete! Every movement in the "reel," except the "steps," is a whirling round in a circle.

That a dance may be a part of religious worship no one will deny who knows anything of the ancient idolatries; and even the holy festivals among the Hebrews bear a name which originally means "a dance." The most degraded and ignorant tribes have their religious dances. For instance, the Austral-Negro has his *corroboree*, and although it is usually called a war-dance, yet I believe it has more of worship in it than of war. But what is a *corroboree*? I will explain. Of all the tribes of the Hamite race, the Australian aborigines are about the lowest in the social scale. Yet some

of their customs carry us back to the remotest antiquity ; for among them the principles of moral purity are maintained with the utmost care ; a man must marry only in accordance with their laws of caste ; the children in every case bear only the mother's name ; they have fixed rules to regulate degrees of kindred ; they carefully tend and lead about the aged blind ; they believe in a Supreme god, Baia-me, the Creator, " the builder," who made and preserves all things—in his eternity, omnipotence, and goodness ; they believe in a future state, and that the good men of their race go to Baia-me when they die ; they believe in *wunda*, good and evil spirits. They have one curious social law—a woman must not speak to the husband of her daughter ; if they chance to approach each other, they instantly stop and turn back to back ! all communication must be effected through a third party. One of their institutions is the *bora*, at which, with many observances, the young men of the tribe are initiated and admitted to the rights of manhood. Another is the *corroboree*. At a given time and place the men assemble, dressed in their gayest attire—their own swarthy skins, with their face, body, and limbs fantastically decorated by streaks of white and red ; they set up a pole about ten feet long, tipped with a bunch of heath, or the like ; the men arrange themselves in a circle round the pole at some distance from it, leaving an interval of a few feet between one another ; the *gins*, or women, meanwhile place themselves outside the circle, and prepare to give an accompaniment of music with their voices and some sticks, which they hold in their hands, and strike together to the rhythm of the music. All being ready, the dance begins ; the music strikes up ; the black fellows turn their bodies first to the right, then to the left, stretching out their hands in unison, talking and shouting all the while ; continually repeating these regulated and uniform movements, they slowly advance

towards the pole, closing the circle as they advance ; at last they cluster thickly round it, and simultaneously throw up their arms several times towards its top, with loud cries. This finishes the *corroboree*. Now, the circle, the slow and subdued movements, the gradual approach, the uplifted hands and voices, convince me that it is all an act of worship. The pole, with the tuft on the end of it, represents a deity, for a black woman has been known to borrow a household broom, and set it up before her, that she might pray for the safety of her son who was at the wars.

So far as to the existence of the word *riil* in Gadhelic. The second objection—may the verb “to turn” mean “a year”—I answer thus. One of the forms of the H. verb *gíl* is *chûl*, “to turn round, to dance in a circle,” whence K. *chwyl*. In H., *chûl* used as a substantive means “a circle,” but in Arabic the same word means “a year,” and when used as a preposition or an adverb it means “round about.”

In conclusion, I think it is not too much to say that, from the evidence of philology, we may now believe that *riil* does mean “a year.” But as some writers regard it as a plural form, meaning “years,” I would still claim it as a Gadhelic plural, for in G. such singular forms as *meall*, “a lump” (L. moles), and *siol*, “seed,” take *mill*, *sil* in the plural; therefore if the Etr. singular form was *roill* or *rial*, the plural would be *riil*. Many of the oldest nouns in the G. language form their plurals by changing the vowel-sound of the singular, as G. *bo*, “a cow” (L. *bos*), plu. *ba*; G. *dia*, “a god” (L. plu. *dii*), plu. *dèe*; G. *deur*, “a tear” (Gr. *dakru*, L. *lacrima*), plu. *deoir*; G. *geadh*, “a goose,” plu. *geoidh*.

(2.) *Avil*.

Our next inquiry concerns the meaning of the word *avil*.

To determine this, we must examine the formula as a whole ; for *ril liii.*, for example, may be equivalent to—(aged) *annos quinquaginta tres*—or, *anno quinquagesimo tertio* ; *avil ril liii.* may be equivalent to—*natus annos quinquaginta tres*—or, *etatis anno quinquagesimo tertio*. Thus *ril* may be singular or plural, and *avil* may be a verb, equivalent to *obiit* or to *natus*, or a noun having the same meaning as *etatis*. It appears to me that the numeral which follows *ril* must settle the alternative, for if it is an ordinal number the *ril* must be singular and the *avil* must be equal to *etatis*. Fortunately the numerals on the inscriptions are sometimes written in full. Let us take one example. On a sarcophagus, with the sculptured figure of an aged man, there are the words *avils kiemzathrms*. I take this to be an ordinal adjective, and divide it thus, *kiems-sa-thrms*. Let us suppose that it means “sixty-seventh” ; how would the Romans express this ? Either by *sexagesimo septimo* or by *septimo et sexagesimo*—that is, either *with* or *without* the *et* ; similarly, in English we say *sixty-seventh* or *seven and sixtieth* ; but in Latin both the numbers are ordinal. Now, in G.-I., the ordinals above “third” all end in -amh, which is sounded -āv, but might be written am—that is, without the aspirate. To this many L. ordinals bear a strong resemblance—as oct-āv-us, sept-im-us (root sept, Gr. hepta), dec-im-us (root dek, Gr. deka), vices-im-us, triges-im-us, &c. ; this resemblance is not found in the Gr. ordinals except in hebd-om-os, and perhaps in ogdo(v)os, so that the Romans do not appear to have taken their ordinals from the Greeks. The *h* of -amh may become *s*, as in G. gamh, “winter,” L. hiems ; thus I take the ms in *kiems-sa-thrms* to be the -amh of the Gael and the -imus of the Roman. If a Gael wishes to say “forty-one men,” he says *da fhichead fear* ’s a *h-aon*—that is, “two-

twenty-men and-the one”; if he wishes to say “forty-first,” he says *an t-aon 'ar da fhichead*—that is, “the-one-upon-two-twenty.” Although this mode of enumeration in mixed numbers is not the same as in Latin, yet, as numbers in language are very volatile, and as the G. -amh is certainly the L. -im(u)s, and as the Roman mode is, in point of time and place, very near to the Etruscan, I consider myself justified in believing that the Etr. *kienzathrms* is the G. *kia(dh)amh*-’s a *thriamh*, the L. *centesimo tertio*, “one hundred and third”; for in modern G. *ciad* is 100, ’s is a contraction for *is*, “and,” while *tri*, aspirated form *thri*, means “three.” For closer comparison let us place them thus—

| | | | | |
|------|--------------------------|----------|-----|-----------|
| G. | ci-adh [*] -amh | ’s | a | thri-amh. |
| Etr. | ki- | -em- z - | a | thr ms. |
| L. | ce-nts-im-s | (et) | t-r | -tius. |
| E. | hundred | and | | third. |

I therefore take the Etr. *avils (ril) kienzathrms* to mean “in the hundred and third year of his age,” and this suits the agedness of the figure on the sarcophagus. The G. for “third” is now *treas*, but this is a contraction for *triams*, *triamh*, and “hundredth” is now *ceudamh*, but G. *ciad*, *ceud*, L. *cent-um*, and Gr. *hekat-on*, are all the same word, for *ciad* by metathesis gives *icad*, Gr. *hekat-*, and, again, *ciad*, by hardening the *d* becomes *ciadd*, *ciant-*, L. *cent-um*.

Nor is *kienzathrms* the only numeral which yields similar results; the Etr. *sesphs* on the tombs is evidently the G. *seis-amh*, “sixth,” and *sas*. seems to be an abbreviation for I. *seasgad*, “sixty.”

* The *dh* in G. is silent here.

From these examples I conclude that the numeral which accompanies *avil* must be an ordinal, and that *avil* or *avils* must be equivalent to *ætatis*. I have elsewhere shown my reasons for believing that *lupu* in the inscriptions means "he died," the final *u* representing the Oriental hua, "he"; and now I may add that *leine*, which also occurs in the mortuary inscriptions, is the G. *leinne*, "with us"—*apud nos*, but now he is *apud deos*—a thoroughly classical idea and manner of expressing it. Thus *lupu avils xxx.* will mean "he died in the thirtieth (year) of his age," and *ril xxx. leine* will mean "thirty years with us."

Let me now examine *avil*, *aivil*, *avils*. Of these the root-form is *avil*, and according to our analysis it means *ætatis*. As to the derivation of the word, I have three solutions to offer. (1.) In G., *bi* is the substantive verb, and denotes "existence," pret. *bu*, whence L. *fui*; from *bi* comes the noun *bidh*, "life, existence," the same as *beath* (q.v.) This word, by shifting the aspirate, becomes *bhid*, = *fid* or *vid* (L. *vita*), and as *d* becomes *l* (see *olor*), this would give *vil*; to this prefix the G. possessive pronoun *a*, and we have *avil*, equivalent to *sux vitæ*. The *ai-vil* would be a genitive form like the old genitives *aur-ai*, *terr-ai*, and *avils* belongs to a late and corrupt stage of the Etruscan language when Latin genitive forms were coming into use. (2.) The English word "age" is expressed in G. by *ùin*, *aois*, in I. by *aois*, *aos*, and in K. by *oed* or *oes*; "aged" in K. is *hen*, and in G.-I. *sean* or *aosda*. Of these, *ùin* is the one that approaches nearest to the Etr. *avil*, for in *ùin* the *u* represents *v*, and the word is therefore *vin*. Now, in common with the Sanscrit, the Celtic dialects also have a principle by which the termination of one word is affected by the initial consonant of the word immediately following it in the sentence. This principle is common enough in

European languages in the formation of compound words, as in the *L.* *intelligo*, *accumbo*, but in Sanscrit and Celtic it goes much farther, for even the letter *t*, a dental, would, for the sake of euphony, be changed into *n*, a liquid, before a word beginning with a liquid. And thus I account for the change of the *n* of *ûin* into *l*, for *vil ril* is certainly more euphonious than *vin ril*. In the Celto-French we find even the law of gender violated, for the sake of euphony, in such expressions as *mon histoire*, *mon âme*. (3.) But I think the *G.* *ûin*, *ûine*, "age," itself is a derived word, for the *I.* form of it is *uain*, where the *-ain* is a common derivative termination. I believe that the original form of the word is *av-ain*, from a root *av*. To determine the existence and the force of this root, let us apply our touch-stone, the inductive process. In *H.*, *yôm* is "a day," plu. *yâm-im*, as if from a singular *yam*. In its plural form it signifies (1) "days," (2) "time" in general, (3) "time of life," "lifetime." Gesenius is doubtful of the derivation, but it is evidently the same root as we have in the *Gr.* *hēmera*, "a day," and the *G.* *am*, "time, season, age." Another similar *H.* noun is *yâm*, "the sea," "a great river." Gesenius says, "A derivation is scarcely to be sought" for this, but as it is an antediluvian word, I think we shall find its cognates in *G.* The simple idea contained both in *yôm* and *yâm* is that of "flowing, going onwards with a steady yet powerful motion," for that suits both words, and their cognate the *H.* *yûbâl*, "a river" (*b* for *m*, see *tuber*), is taken from the verb *yâbâl*, "to flow, to go, to walk." Cognates in *Gr.* are *hēmera*, *eim-i*, "I go," pret. *ēĩa* for *ēva*, "I went," *aiôn* for *ai Fon*, "an age"; in *L.* *iv-i*, "I have gone," and, with the *b* hardened, *amb-ulo*, "I walk." In *G.* the cognates are numerous, as in *im-ich*, "to go, to walk," where *im* is the root, and this, aspirated into *imh*, *iv-*,

gives the L. iv-i; others are ab, "water," abar, "a marsh," abh-ainn, "a river, a stream," uair for av-air, "an hour, time, season" (L.-Gr. hora), uine for av-ain, "time, season," si-ubhail, "to go away, to go, to travel, to walk." But the cognate with which we are most concerned at present is the G. am, "time, season," which is the same word as the H. yôm, and may therefore mean "a lifetime,"=the L. ætas; from am the G. forms an adj. amail, "seasonable, temporal," where -ail is the same as eil, both of them being common adj. terminations in G., just as in L. we have hiemalis and virilis; indeed, from the derivative noun aim-sir, "time, season, weather," the G. does form an adj. in eil, aimsireil, "temporal, lasting for a season." From amail—that is, ameil—I would form the noun amil (a legitimate formation in G., although the word does not now exist), like L. sedile from sedes, ovile from ovis, and would give to it the meaning of "that which lasts but for a season, our temporal existence," *nostra ætas*, a silent "stream" (G. amhainn), that flows swiftly and irresistibly into the great "ocean" (G. amh) of eternity. If this is the derivation of the Etr. *avil*, the "maker" was a poet. I need scarcely add that amil with the *m* aspirated, as in amhainn, abhainn, would be sounded *avil*. As to the form *aivil*, I have only to say that in G. the genitive case of abhainn is aibhne, of aghann, aighne, of cial, ceil, of meal or mial, mil, of fear, fir, so that if the Etr. nominative was *avil*, we have *aivil* for the genitive; or if the nominative was *avail* (G. amail), we still have *aiveil* or *aivil* for the genitive.

Opinions of Others.

DONALDSON.—*Ril*.—"It is true that this word does not resemble any synonym in the Indo-Germanic languages;

but then, as has been justly observed by Lepsius, there is no connection between *annus*, *etos*, and *iar*, and yet the connection between Greek, Latin, and German is universally admitted. The word *ril* appears to me to contain the root *ra* or *re*, implying 'flux' and 'motion,' which occurs in every language of the family, and which, in the Pelasgian dialects, sometimes furnished a name for great rivers. . . . The Gr. *rei-ton*, *rei-th-ron* may be compared with *ril*. . . . The Latin name for the year—*annus*, of which *annulus* is a diminutive—denotes 'a circle or cycle, a period, a curve returning to itself.'"

Aifil.—"It is obvious that this word contains the same root as *ævum*, *cetas*, *aiFon*, *aiFei*, &c. The Pelasgo-Tyrrhenian language always inserts the digamma in these cases."

LINDSAY.—*Ril Avil*.—"These words are, I think, purely Teutonic, *ril* being formed from a common root with our English *roll*, 'to revolve' . . . our *year* or *jahr* itself, the 'revolving year' of Thomson, being of kindred origin; while *avil*, *avils* (in the genitive) correspond with *hwila* (O.H.G.), *hveila* (Goth.), *hwila*, *hwile* (O. Sax. and A.-Sax.), our English *while*, a word signifying an allotted portion of time, varying, as a minute, an hour, a year, or a lifetime."

TAYLOR.—*Ril*.—"In three Lesghic languages we find the word *ridal* meaning 'summer.' The word for 'summer' would naturally be taken to mean 'year,' as we see from our own usage in speaking of a person having seen so many summers, when we mean he has lived so many years. . . . We should expect to find that the Etruscan *ril* would take the form *il*, *zil*, or *djil* in Turkic languages, and *til* in Finnic. This is exactly what we do find. In the various Turkic dialects, the words which denote 'a year' are—*djel*, *tschil*,

djil, *jil*, *il*. In Mongolic languages 'a year' is *djil*, *djill*, and *dil* and *zil* in Burjät, &c. &c."

Avil, *aivil*, *avils*, "age."—"In the frontispiece the name Ajax is spelt Aivas. This shows that the Etruscan letters *aiv* were equivalent to *aj*. The word *Aivil* would therefore be equivalent to *ajil*. Now, in Turkish, *ajil* means 'future, to come,' and the differentiated form *ejel* means 'the appointed time of death.' The word has been supposed to be of Arabic origin, but I should be inclined to connect it with the Turkic and Mongolic words, *jil*, *djil*, and *zil*, which mean 'a year.' . . . The form *Avils*, which is of much more frequent occurrence than *Avil*, remains to be explained. We have seen that the suffix *s* is the sign of the Etruscan definite article, &c. &c."

CORSSSEN.—His analysis of the words *Avil Ril* amounts to this:—(1.) As to *Ril*, it is either a plural form or a singular; if plural, the numerals, attached to it on the inscriptions are cardinal numbers; if singular, they are ordinal; he prefers to regard *Ril* as plural, and adds that there is not one inscription in which *Ril* may not be translated "years old." (2.) As to *Avil*, he quotes Bourguet, a French author, who translates it *ætatis*, and Lanzi, the Italian, who regards it as an Etruscan adjective, and usually translates it *ætatem agens*. Corssen says that *Avil* cannot be the L. *ætas*, *ævum*, Gr. *aion*, for the *æ*, *ai* never changes into the Etruscan *a*. As to derivation, he makes *Avil*, *Avils* to be an adjective meaning "old," having the same suffix as *juven-il-is* or *sen-il-is*, and *Ril* to be the Etruscan *rite*, L. *ritus*, Sans. *ri-t-is*, "going, flowing," *ri-ja-ti*, "he goes." *Ril*, therefore, means "course of time," "a year," is an accusative plural, and must be translated *annos*.

CHAPTER V.

THE PHYSICAL FEATURES OF A COUNTRY.

1. **Falæ**, Mountains; with which take
2. **Falandum**, the Sky.

1. **FALANDUM**, *the Sky* (Chap. IV.)

OUR next Etruscan words are *falæ*, "mountain," and *falandum*, "the sky." The common root is *fal*, the terminations are *-æ*—that is, *-ai*—and *-and-*, which in Etruscan was *ant-*, for the language had no *d*. On a cursory glance, these terminations at once furnish presumptive evidence that these Etruscan words may be Gadhelic, for *-ai* (cf. Etr. *antai*) is a G. plural termination, as in *calmai*, "heroes, champions," and in other words; and *-anta* is a common G. adj. termination, as in *fire-anta*, "true, faithful," from *fior*, "true," L. *verus*; in L. the *-anta* becomes *-entus*, as in *pulverulentus*, "dusty," *vinolentus*, "drunken." The remainder, then, is the root *fal*, which must have a meaning that will apply either to a mountain or to the sky. Evidently there was in the minds of the ancient word-makers a connection between these two ideas, for we see it in the Gr. *ouranos*, "heaven," as compared with *ouros*, Ionic for *oros*, "a mountain," and the poetic *ouros* for *horos*, "a boundary." And not only does philology establish a connection between mountains and heaven, but mythology also adds its testimony, for the Hindus have their mountain of

Meru, the fabled seat of their gods and the abode of all the blessed, the centre of the world; in the Greek land the cloud-compelling Zeus holds his court on Mount Olympus, and the Babylonian gods had their Mount Albordsh; in H., also, one of the names for heaven, *marom*, properly means "mountain."

To determine the ancestry and the proper application of the root-syllable *fal*, we must, as formerly, follow the inductive method, and examine the names for "sky," "heaven" in other languages.

In English we have "sky," and "heaven," and "firmament." Of these (1) sky properly means "a cloud," from S. *sku*, "to cover," akin to which are the Gr. *skia*, "a shadow," L. *scutum*, "a shield," Gr. *skutos*, "a hide," and in the Celtic dialects G.-I. *sgiath* (*th* silent), "a shield, a protection," Corn. *sgeth*, "a shadow" (cf. G. *targaïd*, q.v.); (2) Heaven is that which is "heaved up"; and (3) Firmament refers to the firm, fixed immobility of the upper region of the sky, as compared with the shifting clouds below (cf. Gr. *stereōma*).

In German, *himmel*, "heaven, sky," comes from *heim-el*n, "to cover," and this root-meaning shows itself in *heim*, "home," equivalent to the L. *tectum*, the "covering" abode of man; also in *heimlich*, "secret," as if "covered," and in the other meaning of *himmel*, "a canopy, a roof," as in *himmelbett*, "a canopy-bed."

The L. *cælum*, "heaven," is always written with *œ*, from a belief that it comes from the Gr. *koilos*, "hollow," as if the "hollow" vault above us; if so, the word *cælum* is unique as a name for "heaven," for there is no other name of the same kind, and the idea seems to have been foreign to the minds of the ancients in this connection; and as my investigations have led me to regard the Greek element in the Latin language as intrusive, I would spell the word

celum, and take it from the G. ceil, "to cover, to hide," L. celo, and thus bring it into harmony with himmel and sky.

In Greek, ouranos, equivalent to our "heaven," is from the Gr. root air-o, G. eir-ich, "to heave, to lift up," like the E. heaven, from A.-S. hæfen, "to raise"; the Gr. "sky" is aithēr, a(th)ēr, "the air," to which corresponds G. athar, "sky, air," and A.-S. lyft, "the firmament," from Teutonic luft, "air, atmosphere."

The Hebrew has several words for "firmament" and "sky"—(1) shechakim means "expanses"; (2) shamayim, like marom, expresses the "height" of heaven; (3) rakia, "the firmament," from a root rākâ, "to beat out," as it were, a metal; the Mosaic conception of the rakia being that of a solid "expanse," covering the earth (for the heavens are "spread out as a curtain"), and separating the waters above from the waters below. The Homeric idea is quite consistent with this; for, to the Greeks of that age, the ouranos is like an expanse of metal, iron or copper, with the stars as golden lamps fixed in it; the Romans, also, spoke of the stars as "*affixa cælo*," and hence the notion that the stars might lose their hold and drop from heaven.

This analysis shows that names for "heaven," "sky" in English, German, Greek, and Hebrew are formed from roots that mean (1) to cover, (2) an expanse, (3) the air, (4) height, heaved up, raised. Let us now apply this knowledge to the investigation of the Etruscan root fal.

We have already seen that the Ger. himmel is connected with heim, "a covering, a house." Heim is the same as the E. ham, as in hamlet, and in the geographical names Chippen-ham, Walt-ham, and others. In Celtic districts this Teutonic -ham is not found, but instead of it, baile, "a village, a hamlet," as in I. Ballyshannon, Ballybeg, and G. Balgreen, Balfron. The G. bal, then, is the same

in meaning as the Teutonic ham, and *bal* is not unlike the Etr. root *fal* in *falæ*, *falandum*. The root *fal*, then, probably means "to cover."

Laying *fal* aside for a little, let us trace the root *ham*, and for this purpose I go to the Hebrew, for the antiquity of that language cannot be doubted; and if there are in it any simple roots which exist also in the Aryan languages, these roots belong to the integral language of mankind.

Of the many verbs in H. which mean "to cover," one is *ʾb-āb*, "to cover, to hide, to lie hid," whence the noun *ʾb*, "darkness, a cloud." This verb begins with H. guttural letter *ain*, which in Ger. is represented by *h*, and in G. by *g* or *k*; and as the *b* on Oriental lips sounds like *m*, the H. root *ʾb* gives the Ger. *heim* (*ham*), "a house, a covering," the G.-I. *cabh*, "a house," with its diminutive *caban*, "a cottage, a tent, a booth," E. *cabin*, and this derivation is supported by the H. *câphar*, "a hamlet," from the verb *câphar*, "to cover." If the G. *cabh* (*cab*) is written with *m* instead of *b* (see *tuber*), and the *c* hard changed into *t* (see *teine*), we have the L. *dom-us*, and, with the *b* retained, the L. *tab-erna*, "a hut." The G. for "a house" is *taigh*, *tigh*, where the *gh* seems to be a soft representative of *bh* or *mh*. In old G., *taim* meant "a hamlet, a town," still, however, in the sense of covering, for *taimh-leac* means the stone that "covers" a grave. *Tam*, *taim*, then, is a legitimate G. word, and from it, I have no doubt, comes the L. *domus*, "a house." I shall have more to say regarding the word *taigh* when I come to the Etr.-L. word *toga*, but at present it is interesting to observe that *taimh* is the older form, and gives *taigh*, "a house," L. *tego*, K. *toi*, *ty*, "to cover." To the change of the *v* or *f* in *taimh* into *gh* in *taigh*, there is something of a parallel in the Sicilian *cio*re (*i.e.*, *chiore*) for the Italian *fiore*, "a flower."

Further, some of the H. verbs "to cover" mean also "to cover with boards or beams," such as the verbs *ahaz* and *saphan*; in this sense the H. verb *câphar*, again, may give the G. *cabar*, Arm. *ceibr*, Corn. *keber*, "a rafter, a big stick," also "a deer," from its branchy horns; cf. It. *palco*, "the head, horns of a stag." Tossing the *cabar*, the branch of a tree, is a thoroughly Highland pastime, a trial of strength and dexterity, while to bring home the "*cabar fae*," the "deer's horns," is a proof of successful prowess as a hunter. But in K., the H. *câphar*, by softening the initial consonant, gives the noun *wybr*, *wybren*, "the sky, the clouds," that which "covers" the earth; with this compare L. *nubes*, "a cloud," L. *nubo*, "I veil," and the Ger. *himmel*. When we come to the Etruscan bird-names, we shall have occasion to examine the H. verb *ânāph*, "to cover," in its contracted form (â)ûph, but of that verb other forms in H. are *cânāph*, "to cover," and *ânān*, *gânān*, *cânān*, "to cover" with clouds, whence H. *ânan*, "a cloud." This root *gan*, can exists in G., which has *gangaid*, "falsehood, deceit," *ganaid*, "a fence, a fold," *canach*, "deceit," and *gun*, "a woman's gown." With *gun* compare L. *toga*, "a gown," from *tego*, "I cover"; with *gangaid* compare H. *bagad*, "to cover," "to defraud," and with *ganaid*, "a fence," compare H. *sâcāk*, "to cover, to protect, to hedge in." From *anaph*, by abrasion or by metathesis, I form the G. *neamh*, K. *nef*, "heaven," that which "covers," Gr. *nephos*, *nephele*, G. *neul*, "a cloud," L. *nubes*, *nubo*. From these examples, and from others which are still to follow, I reject the common derivation of L. *cœlum*, and ascribe it to G. *ceil*, "to cover," as explained above; from this root I would take also the E. *cloud*, which has puzzled lexicographers so much that one of them declares, "I have not found this word in any other language"; and another is so hard pushed for an etymology

that he derives it from *clod*! I believe that cloud is a metathesis for culod or ceold, from the root ceol, ceil, cul (cf. L. *occulo*), "to cover," with the common formative *d*, as in bran-d from brenn, "to burn," and flood from flow.

Now, as to our Etruscan word *falæ*, the Celtic dialects are rich in words to mean "heaven, sky, the firmament," as G.-I. *neamh flaitheanas*, *speur*, *athar*, *iormailt*, *failbhe*, K. *nef*, *wybr*. Of these, *failbhe* and *flaitheanas* concern us now, for they both contain the root *fal*, which we have in the Etr. *falæ* and *falandum*. I cannot find a trace of this root in the Hebrew; although it shows itself in the Ar. *falak*, "sky, heaven," and *falgu*, "a sooth-sayer." The root is found in its purest form in G., where it gives *fal*, "to enclose, hedge in" (cf. *ganaid* and *sacac*, as above), *fal*, *fail*, "a penfold, a fence, a wall," *fal-aich*, "to cover, veil, conceal, hide," *falach*, "a veil, a covering, a hiding-place." The Scotch have a proverb, "Every man bows to the bush he gets *biel* frae," in allusion to the obsequiousness which patronage begets. The word *biel* here means "shelter, protection, a guardian, a house," the "lee side"—all in the sense of "covering." It comes from our root *bal*, *fal*. Another spelling of this root gives the G. *folach*, "to cover, hide," *foladh*, "a covering, a screen," *folaid*, "a veil," and an old word *foladh*, which has the meaning of "power, strength, ability, manly vigour"; similar in its application to the H. verb *kôa*, which see. From this word *foladh*—that is, *faladh*—and taking with it the G. noun *ball*, which see, and *ballocks*, a word used in Lancashire, I think the Gr. *phallos* contains not only the ideas of roundness and of covering, but also of "protecting," for the L. *fascinum*, which is equivalent to the Gr. *phallos*, if fastened to the chariot of the Roman general when he

entered the city in triumph, was supposed to "protect" him from envy and the evil eye. In the same way, the Etruscan *bullā* (root ball) was an amulet, somewhat in the shape of the phallos, worn on the breast of the young to "protect" them from harm. In a similar manner, an Egyptian child also sometimes wore the symbol of truth and justice as a bulla. Fascinum itself seems to be a G. word, for it looks like the G. faisgeadh (liquid *n* for *dh*); in modern G. this means "a pen or sheep-fold," the same as G. fal, "a fold," but the other meaning must have belonged to it, for it is derived from the G. verb faisg, "to press," used in the same sense as the H. kôā.

From the G. fal, "to cover over, conceal fraudulently" (cf. H. bagad), I take the L. verb fallo, "I deceive," and from the same root in the sense of "protection" I take the G. flath, flaith—that is, fal-th—"a champion, a hero, a lord, a prince" (cf. root tar). Here I observe, in passing, that the G. *th* is a personal suffix, as it is in the Etr. *Lar-th*, *Van-th*, *hin-th-ial*, and other words. From flaith the G. forms flaitheas, "the heavens," literally the sky that "covers." But flaitheas, passing into the idea of "protection," also means "sovereignty, dominion, princeliness," another independent testimony to my analysis of Etr. *druna* (q.v.), and of the meaning of the name Turrhenoi from the root tar, dar, tri, "to protect." From the root fal, "to cover," I take the G. ailt, as if failt, "a house," and through the G. substantive folach, "a covering, a screen, a mask," I get the Ger. wolke, "a cloud," E. welkin, "the sky," that which "covers," and from the same root the G. failbhe, "the firmament," an orthographical mistake for fail-eamh, faileabh.

The K. form of the root fal is pil, "a rind," pill, "a castle, a fortress, a secure place"; also from it pilyl, "a

garment," G. falluinn, "a mantle, a garment," L. palla, "a mantle," worn by Roman ladies over the *stola*; also the Belg. faille, a garment still worn by Belgian women. The G., also, has pill, "a sheet, a covering," and peall, "to cover."

After all these examples, I think there can be little doubt that the Etr. *falandum*, "the sky," is taken from the G. root fal, "to cover," for of all the European languages that I have examined, the G. adj.-form fal-anta is the nearest approach to the Etr. word.

2. FALÆ, *Mountains*.

Now that the derivation of *falandum*, "the sky," has been determined, it might be sufficient to say that the Etr. *falæ*, "mountains," is connected with *falandum* in the same way as Gr. ouros, oros, "a mountain," is allied to ouranos, "the heaven," for mountains "cover" or "protect" a country, and the tutelary gods look down benignly upon the land from the cloud-capped tops above. Indeed, I am not quite sure that Pott is correct when he makes ouranos to signify "height," for the Gr. noun ouros means "a guard, a warder," one who "covers" or "protects," and therefore ouranos may mean that which "covers." Another Gr. noun ouros (Ionic form) means both "a mountain" (oros) and "a boundary" (horos), and as mountains are often the boundary-line between countries and provinces (cf. G. beinne, bean, "a hill," L. fines, "boundaries"), I would suggest a derivation of *falæ* in the sense of "covering, protecting."

But it is more likely that the idea in *falæ* is that of "separating," just as H. gebal, "a mountain," is taken from the verb gâbâl, "to bound, to limit," originally "to twist as a rope," like L. finis, "an end," funis, "a rope."

I therefore go to the primal root—S. phal, H. pal or par, which means “to cleave, to separate.” In G. it is commonly the root-form par that is used, as pairt, “a share,” pairtich, “to share” (L. pars and partior), but sometimes with an initial *f*, as foir, “a border” (L. ora), fair, “a ridge, a hill.” From the root-form pal the H. has peleg, “a river, a stream,” Gr. pelagos, “the sea,” because it “divides, separates,” with which compare L. mare, “the sea” (from par), that which “separates,” and E. bourne, “a boundary, a limit,” taken with A.-S. Scotch, burn, “a rivulet”; from the form pal, bal the G. has balc, “a ridge, a boundary,” and (with iom, “roundabout,” prefixed) iomall—that is, iomball, “a border, a boundary, frontiers.” From this G. root, in this sense, may come the Etr. *falæ*, “mountains,” like Gr. oros, “a mountain,” and horizo, “I bound,” but in G. the only cognate that has that meaning is fair, “a hill.” And this G. word fair, besides meaning “a rising ground or hill,” from which an extensive view may be obtained, also means “a watch-hill, a watching” (see Feronia), and as Hesychius in his dictionary explains Etr. *falæ* by Gr. orē, skopiai (which latter word, coming from the Gr. skopeo, “I watch, I look, I survey,” exactly corresponds with G. fair, “a watch-hill”), I believe that the Etr. *falæ* comes from the G. fair, and that is only another form of G. fail, fal.

But the discriminating reader has now the choice of two G. etymologies of the Etr. *falæ*, either from fal, “to separate,” or from fal, “to cover.”

Opinions of Others.

DONALDSON.—“*Falandum*, ‘the sky.’ ‘Falæ dictæ ab altitudine, a *falandō*, quod apud Etruscōs significat cœlum’ (Festus). This is generally connected with Gr.

phalanthos, 'bald.' Or we might go a step farther, and refer it to Gr. *phallo*, *phalos*, &c., which are obviously derived from Gr. *phaos*."

LINDSAY.—*Falandum*.—"From *uf*, 'up,' and *land*, 'region.' Equivalent to 'the upper region,' like O.N. *upphaimr*, the name by which heaven was known to the Jötuns or giants, who, I apprehend, were, in an historical sense, the ancestors of the Tyrrheni and Tyrki. *Falandum* may be the same word as Olympus, the *nd* taking the form of *m* or *mp*, as is often the case—*e.g.*, in *lime*, *linde*, *Flamand*, *Flandrensis*, &c., the *nd* usually prevailing in the northern dialects of the common language."

TAYLOR.—"*Falandum*, according to Festus, was an Etruscan word which meant 'the sky.' From Hesychius and Festus we also learn that *Falæ* meant mountains, and that they were so called from their 'height,' '*ab altitudine*.'" This author adds a list of Ugric words in which the root-form *fil*, *pil*, *pel*, *bol*, *wyl* enters into the composition of words meaning "high," "mountain," "cloud," "sky."

CORSSEN.—"These words are related to Old Norse *bálkr*, 'an enclosure,' Ahd. *balco*, 'a beam, a rafter,' Ital. *balco*, *palco*, 'a scaffold,' Span. Fr. *balcon*, 'a balcony.'"

CHAPTER VI.

PERSONAL NAMES.

1. **Nepos**, a Profligate.
2. **Subulo**, a Flute-player.
3. **Lanista**, a Gladiator.
4. **Hister**, a Stage-player.
5. **Ludio**, a Player.
6. **Agalletor**, a Boy.
7. **Burrus**, a Red(?)-nosed Man.
8. **Camillus**, a Messenger.

1. **NEPOS**, *a Profligate, a Debauchee.*

OTHER writers have observed that there can be no connection between the Etr. word *nepos*, "a debauchee," and the L. *nepos*, "a grandson," and truly; for there is probably no language in which these two ideas are so associated as to be expressed by the same word.

The Etr. *nepos* has been referred to the Albanian *nepes*, "a glutton," but this does not throw much light on the matter, for we still inquire where the Albanian language got this word, and what is its derivation, for, to be Etruscan, it must belong to one of the oldest of languages. The G. has *neomhas* and *neomhasarra* in the sense of "intemperate, excessive, beyond measure," and if, in this word, the *mh* be written without the aspirate, and the *m* pronounced as *b* in the Oriental fashion, we have a word *neobess*, which would

easily change into Etr. (*nepes*) *nepos*, "intemperate, profligate." Here, again, I maintain that the word which can give a satisfactory account of itself, can exhibit its component parts, and show what meaning they have, and whence they come, belongs to a language older and less corrupt than another which contains the word in a less intelligible form. If, therefore, we examine the G. word *neomheas*, we find *neo* to be the common negative prefix in G., with the same meaning as the Gr. prefix *an*, and the L. *in*, "not," E. *un*. The other part of the word is the G. *measarra*, "abstemious, temperate, sober," from the G. *meas*, "a measure," *meas*, "to reckon, to calculate, to weigh," L. *met-ior*, E. *meas-ure*; this word *meas* gives also the G. *mios*, "a month," K. *mis*, L. *mensis*. It is connected with some of the oldest root-families in the world, for it is the S. root *mâ*, *mâd*, "to measure," *mâna*, "measure," Z. *meêtê*, *matê*, Gr. *met-ron*, Ger. *messen*; the Semitic has *mâdâd*, "to measure," and *bath* for *math*, "a measure." This root, then, *meas*, *meêt*, *mâd*, is a part of the original language of mankind, and the prefix *neo* is the same as the Gr.-L. inseparable negative *ne*, as in Gr. *nepenthes* and L. *nefastus*, and this *ne* is older than the other forms *an* and *in*. I conclude, therefore, that the G. *neomhas*, in both its parts, is old enough to give the Etruscan *nepos*, "an intemperate man."

It might be interesting here to inquire, if we had any materials for the inquiry, whether the Etruscan word was *nepos* or *nepes*, *neps* or *nepot*, *nept*. If its final consonant was *s*, then it is nearer the G., for the other cognates have the consonant *d* or *t*. From the analogy of the Etruscan numeral form *sesphs*, I should say that *nepos* is the Latinised form of the Etruscan *nephes* or *nephs*, and, if so, then the G. *neomhas* is very near to the Etruscan,

for in G., *m*, *b*, and *p* aspirated are all pronounced very much alike.

The L. *nepos*, "a grandson," cannot contain the same component parts, for the vowel *e* in Etr. *nepos*, according to our analysis, is long, but in L. *nepos* it is short. The L. *nepos*, "a grandson," is also a primitive word, but its parentage is different; it is connected with O. P. *napat*, Z. *napo*, modern P. *napa*, and Gr. *a-neps-ios*. In S., *pit-ri* is "a father," *put-ra*, "a son," *put-ri*, "a daughter," *paut-ra*, "a grandson," *napt-ri*, "a grandson," with which compare P. *pura*, "a son," *nabir*, "a grandson," and *nabasa*, "a daughter's child." The S. *na-pt-ri* is evidently formed from *pitri*, "a father," where *pat* is the root and *ri* is the formative; the same prefix *na* occurs in P. *na-bir* and *na-basa*, and probably has the meaning of "derived from," "sprung from"; we have it in L. *ne-pos*. In a similar manner, but by a suffix, the Gr. forms *hu-id-eos*, "a grandson," from *huios*, "a son," and *thugatr-id-eos*, "a grandson," from *thugater*, "a daughter."

The syllable *pôt-* in the L. *nepos* is the *paid* of the Greeks, but I do not think that L. *nepos* has any direct connection with the Gr. language; I take it to be the same as in S. *put-ra*, "a son." But who brought this *pôt-* into Rome? Not the Greeks, but the Celts, whose *piuthair* (a corruption of *puith-air*) is the same word as S. *put-ra*. The *ra* of the S. and the *air* of the G. are the same formative syllable; the root is *put-* or *puith*, and the G. *puith*, with the prefix *ne* (S. *na*), gives L. (*nepuit*, *nepoit*) *nepôt*.

Further, in the G. *puithair*, the *th* is, as usual, silent, and the word is pronounced *peuir*, with which compare P. *pur*, and Spartan *poir*, for *pais*, "a son"; indeed, in the Cornish dialect *piuthair* is written *piur*, and thus I get

the L. puer, "a boy." And even the Gr. hui-os may be formed from puith, through such words as phui-th-os, fui-th-os changing into hui-os. Again, in the Etruscan mortuary inscriptions, the word puia frequently occurs, and sometimes the forms puius, fuius, puil. These all bear a strong resemblance to the G. puith-; the second of them shows the G. word on its way to the Gr. huios.

And yet, strange to say, piuthair in G. means "a sister," not "a son." Words, however, with that termination are in G. usually masculine, sometimes feminine, so that originally piuthair was in all likelihood of both genders, like Gr. pais, and meant "a son or daughter"; then, when G. mac (K. map, ap) was fixed to mean "son," and G. inghean (which seems to be the S. anganâ, "a woman") to mean "daughter," piuthair seems to have been restricted to the meaning of "sister." The loose way in which words denoting relationship floated about in the mouths of the earliest nations is illustrated by the use of the H. âh, "a brother," to mean "a nephew," and H. achôth, "a sister," to mean "a daughter," and even "a wife." Our lexicographers also connect E. nephew, Ger. neffe, with L. nepos, but it is more directly connected with S. nava, "a grandson," and indeed in E. is sometimes used in that sense. In the same way the G. ogha means either "a grandson" or "a nephew."

Opinions of Others.

DONALDSON.—*Nepos*, "a profligate." Festus—"Nepos luxuriosus a Tuscis dicitur." Probably, as Müller suggests, the word which bears this meaning is not from the same root as the Sicilian *nepos*, "a grandson" (Gr. *nepous*, *anepsios*, Ger. *neffe*). Many etymologies have been proposed, but I

am not satisfied with any of them. Might we connect the word with *ne-potis*, Gr. *akrates*, *akolastos*?

LINDSAY.—*Nepos*, “a spendthrift”—Festus. The same word, I conceive, as the Latin *nepos*, “a nephew or grandson,” but with a further moral signification, as collaterally developed in the Teutonic dialects proper, and identical in both respects with our familiar *knabo*, *knapi*, “boy,” or “knave.”

TAYLOR.—This is one of the Etruscan words which have been retained in the Albanian language, which gives us *nepes*, “a glutton.”

2. SUBULO, a *Flute-player*.

There is no other word on which I have found it so difficult to form a clear and decided opinion as *subulo*, for, stripping it of its termination -on, in Etr. -un, I find it hard to say whether *subul-* is compounded of *sub* and *ul*, or is merely a derived form of the root *sub*.

The Etruscan *subulo* was the Roman *tibicen*, and gave the music at feasts, whether sacrificial, funereal, or convivial. He held in his hands two pipes or reeds pierced with holes; the ends of these reeds he inserted together in his mouth, and blew through them; then covering or opening the holes with his fingers, he produced a clear whistling sound, with lively modulations, suitable as an accompaniment to lyric poetry, and to the praises of gods and heroes. The pipe itself was, in its earliest form, merely a stout straw, then a reed or a cane. The *fistula* or *syrinx* of the Grecian Pan was only an arrangement of several pieces of reed (*arundo*, *calamus*) of different lengths, bound together, and applied to the mouth in such a manner that the player could readily blow into any one of them. *Surigx* in Gr. means any “pipe” or “tube,” and *surigma* means “a whistling sound,”

similar to a boatswain's call. The L. equivalent for *surigx* is *fistula*, which also means "a pipe, a reed, a cane," and is the same word as our E. whistle. Now, the G. *fead*, *fead-an*, means "a reed, a pipe"; from *fead* there is the G.-I. derived form *feadail*, "a whistling," which, by the insertion of *s*, would give L. *fistula*, and E. whistle. Therefore, from the words *fead-ail* and *fistula*, I infer that the *-ul* in Etr. *subulo* is merely a termination. The E. to whisper, Ger. *flüstern*, has the same initial syllable as whistle, and is of the same root as *fistula*, the *l* being intrusive, as in *fliegen* and other words. The L. *su-surr-us*, "a whisper," is formed from the root *sur*, as in *surigx*, and since the *u* in *surigx* is long, and is represented by *surr* in L., it may be that the Gr. *sūr* is a corruption of *suphr* or *subr*, and thus an identity of origin may exist between Gr. *surigx* and Etr. *subulo*. The L. *sibilus*, "a hiss, a whistle," has the same consonants as Etr. *subulo*, the vowels only being different. The Fr. has both *siffler*, "to hiss," and *souffler*, "to blow, to breathe," and as these are both Romance words, the L. probably had the two forms *sub* and *sib*, or *suph* and *siph*.

Again, "*fistula sutoria*" is an expression used by Pliny to mean a shoemaker's tool of some kind, and this, judging from its name, must have resembled a reed or pipe; and we know that L. *subula* means "a shoemaker's awl," which is in shape like a Phrygian pipe (*tibia*). Now, although L. *subula* is usually said to come from L. *suo*, "I sew," yet, as it is almost the same word as *subulo*, I doubt this derivation.

From all these examples I feel assured that Etr. *subulo* is not a compound word, but consists of the root *sub*, and the formative terminations *ul* and *ōn*, and this view of the word is supported by the G. word *buabh-ul*, "a bugle, a

trumpet, a cornet," as if buabh (L. bubus, bobus, G. bàibh,) "oxen, cows," and the termination ul, ail, as in fead-ail.

Now, it is not enough to say that the sub in *subulo* is the same root as the L. tub in tuba, and that Etr. s and L. t are convertible, for there is no proof that it is so; besides, tuba in L. does not mean "a flute," but "a trumpet," and the root sub is still left unexplained. But in the Celtic dialects, s and t are interchanged as in the proper name, Sarran for Tharain, or Taran, and sinn for tinn (q.v.) Thus the G. has tubh (for subh), "thatch, straw," or any reeds with which a house is covered (and the early Phœnician pipe was a short "straw"); the G. has also siob-ag, "a straw," and piob, "a pipe, a tube," the national "bagpipe"; the K. form of piob is chwib, "a pipe, a whistle," and this is the same as the root suib or sub, sib. From chwib the K. forms chwiban, "a whistling," and chwibol, "a tube," and this is the same word as the Etr. *subulo*.

In G., as mentioned above, the common word for "a pipe, a reed" is fead-an, which also means "a flute or flageolet," also "the chaunter of the bagpipe" (the chaunter is perforated with holes like the Etr. *subul*), and, as a secondary sense, it has the meaning of "a spout, a canal"; is L. canalis similarly formed from L. canna, "a reed, a bulrush"? The G. piob is the root of Ger. pfeifen, "to whistle, to pipe," E. pipe and fife, a wind instrument, in which the mouthpiece is called "the reed." The G. fead, "a reed," by the insertion of l, as in fliegen, becomes Ger. flöte, E. flute, and, by the insertion of s, the L. fistula, as above. Again, the word subh in G. is also written sugh, just as L. tibia gives the Fr. tige; the A.-S. Scotch word sugh means any "whistling sound," "a deep breathing or sigh"; the A.-S. has sweg, "a sound," "a musical instrument,"

and from the same root the Scotch has *swesch*, "a trumpet," the same as the L. *tuba*. Of these root-forms, those which cast light on our present inquiry are G. *siob*-, "a straw," K. *chwib*, "a whistle," Sc. *sugh*, "a whistling sound."

This *subh* pipe was one of the earliest instruments of man's invention, for the "organ" of which Jubal was the "father" was nothing more than the *syrinx* or *Pandean* pipe, and the word used in *Genesis*, chap. iv., ver. 21, to designate this "organ" is *úgab* (initial *ain*), from the biliteral H. root *âgāb*, "to breathe, to blow." This root also may give the Sc. *sugh*, "a breathing, a wind-sound." Another H. word for "a reed" is *suph*, which also, like G. *fead*, means "a bulrush." Gesenius says that the etymology of this word is not known, but compares with it Da. *sif*, Ger. *schilf* (*l* inserted), L. *scirpus*, to which add L. *scipio*. From the root *suph* there is no difficulty in forming G. *siob-ag*, "a straw," Gr. *siphon*, "a pipe," K. *chwibol*, "a tube," and Etr. *sub-ul-o*, "a flute-player."

Horace, when he is speaking of female flute-players, calls them *ambubajæ*, which is an Eastern word compounded of *amb* (L. *ambo*, Gr. *amphi*), in the sense of "double," and *sub*, *hub*, "a pipe," the Etr. *sub*-. The Gr. *sumphonia* (*Daniel* iii. 5) is also the "double pipe" (from Gr. *sun*, "with," in the sense of "double," and *phōne*, "sound, voice"), but it is furnished with a bag; hence *sumphonia* is the *Bagpipes*—evidently an instrument of great antiquity.

From all these examples I conclude that the Etr. *subul*-, "the whistle-pipe," is a genuine Celtic word.

Opinions of Others.

DONALDSON.—Compare *sibilo*, *siphon*, *Silenus*, *siphloō*, *asuphēlos*, and Fr. *siffler*, *persiffler*, &c.

LINDSAY.—From *sub*, *soef*, *sif*, "a reed" (a word of

Egyptian and Semitic as well as Aryan antiquity), and *blahan*, "to blow"—equivalent to "reed-blower."

TAYLOR.—The word *subulo* contains two roots. The second is obviously the Turkic *oulou*, "a boy," a word which has been identified with the Coptic *alou*, "boy." The other root is the Coptic *sub*, "a reed," and the old Egyptian *sb* or *sba*, "a flute." We have also the Turkic *chib-uk*, "a pipe," the Rhæto-Romansch *schiblot*, "a flute," and the Dacian *seba*.

CORSSEN.—Connected with the L. *sifflus*, *sibilus*, *sibilare*, Gr. *siphlos*, "hollow," and *siphon*, "a hollow thing, a pipe."

3. LANISTA, a *Gladiator*.

Whatever objections may be urged against the Celtic derivation of the other Etruscan words, there is little room for cavil as to the paternity of *lanista*, for it is G. in its every feature. In classic Latin, *lanista* means "a trainer of gladiators, a fencing-master," but among the Etruscans it seems to have been a name for "an executioner, a headsmen," for Isidore says, "*Lanista carnifex Tusca lingua appellatus*."

In G., *lann* is a common word for "a knife, a sword, a blade," and the termination *-iste* is also G., as in such words as *mara-iste*, *sgaba-iste*, like the Gr. *soph-istes*. The G. *mara-iste* is the L. *mar-itus*, "a husband," one married. This root-word *lann* does not exist in K., but we have it in the Germanic *lan-ce*, *lan-cet*; in his eighth book of the Gallic war, Hirtius uses *lancea* as a L. word to mean "a spear, a lance," but he must have borrowed the word from the Celts in Gaul. The original idea expressed by *lann* is that of "brightness" (see *lana*), and this is seen in the G. *lannar*, "bright, gleaming," *lannair*, "splendour, radiance, light," as reflected from the blade of a sword or

any other bright metal, *lannrach*, "gleaming, burnished." That this idea of "brightness" was associated of old with the sword and the spear, is proved by a reference to the H. nouns *lāhāt*, "a flame," hence the "flaming steel" of a sword, and *lāhāb*, "a naked sword," "the glittering steel of a sword or spear," and also from the noun *bārāk*, "lightning," which, in the book of Job, is used to mean "a glittering sword." Our E. word *brand*, "a sword," from Ger. *brennen*, "to burn," also illustrates the G. *lann*. In E. we also speak of a thing as "brand new," when we mean that it is "bright" in its newness. The H. root-verbs are *lāhāt*, "to burn, to flame," and *lāhāb* in the same sense, but with the primary idea of "licking," as in "lambent" flame; the former of these roots gives probably the G. *las*, "to flame, to burn," with all its derivatives.

Cognate with *lann* is the G. adj. *glan*, "clear, bright, pure," E. *clean*, and from it the Ger. *glan-z*, "brightness, splendour," *glan-z-en*, "to shine, to glitter," E. *glance*. This word *glan* is thoroughly Celtic, for it exists in the same form in five Celtic dialects. The construct form of *glan* is *glaine*, and as *n* is in G. the liquid sound of *dh*, I take from *glan* the G. noun *claide-amh*, "a sword," L. *gladi-us*. Thus the L. *gladius* and the Etr. *lanista* are from the same root.

I here throw in a speculation of mine; let it go for what it is worth; it concerns the names—Etr. *Seth-lan-s*=the L. *Vul-can-us*=Gr. *Heph-aist-os*—all three the same deified manifestation of the subterranean fire. I view them thus:—

Seth-lan-s=G. *sios-lan*=the "under-fire."

Vul-can-us=G. *fuidh-kain*=the "under-fire."

Heph-aist-os=Gr. *hupo-aith*=the "under-fire."

The modern G. form of *fuidh* is *fodha* or *fo*, "under,"

but *fuidh* would be a legitimate construct form in G.; and for the Gr. form *kaino*, "I burn," the G. has *teine*, "fire." The final *s* in *Seth-lan-s* represents the Etr. personal formative *th*, as in *Van-th*.

I do not know that *lann* exists in any other ancient language to mean "a sword." I therefore claim Etr. *lanista* as exclusively G., and with it I take the L. *lanius*, "a butcher," from the same root.

Opinions of Others.

DONALDSON.—Compare *lanius*, &c.. from the root *lac*.

LINDSAY.—From *lón*, "hire," and *hazus* (that is, *hatsus* or *hastus*), in the sense of "an athlete." Equivalent to "a keeper of athletes for hire," or "one who professionally trains athletes."

TAYLOR.—The first element seems to be Erse *lann*, "a sword," and the second may be the word *hister* (Etr.), "a player or actor."

4. *HISTER, a Stage-player.*

In classic Latin *histrio* means any "stage-player," "an actor," but the Etr. *hister*, from which it is derived, had a less general signification, for the action of the *hister* was religious, as appears both from the statements of Livy and from a fragment of Melito, who says:—"The gods demand stage-players in their own honour; the Romans exclude the players from all civic honours." Livy says that in Etruria the *hister* danced to the strains of a reed-pipe, exhibiting graceful movements of the body without the accompaniment of rhythmical verses. The religious aspect of the *hister's* vocation may be gathered also from the origin both of the Greek and the Roman drama. In Greece, the chorus was originally a troop of dancers, the leading

men of a tribe or of a commune, moving "round" (chorus from root *car*, "to go round") the altar of their god, and thus engaged in silent religious worship. Then, at the Dionysiac festivals, one of these dancers was wont to separate himself from his companions, and, assuming the position of *protagonistes*, or first actor, to express the emotions of his heart by mimic gestures, as the *hister* did in Etruria. When this rude germ had blossomed into the classic drama, the actors on the stage were three or four in number, but the *protagonistes* was still the hero of the play, and told the story either by soliloquy or in conversation with the chorus. The Roman drama sprang from a similar religious feeling; for when a plague raged at Rome and could not be stopped by any ordinary means, *histriones* were brought from Etruria to appease the anger of the gods. The Roman youths, pleased with the new mode, adopted the movements and the music, but added jocularities which they cast at one another in rude verse; thus the *histrion* was no longer a religious character. At a somewhat later period of the drama's development, a slave was brought on the stage to chant the story of the play, while the chief actor did the dancing and the gesticulation. Thus arose the drama of the Romans.

The *hister*, then, was merely a dancer or gesticulator engaged in a religious solemnity, just as King David, in solemn joy, danced before the Ark of God. The Roman *ludio*, equivalent to the Etr. *histrion*, had also a religious aspect, for there were in Rome *ludi* in honour of the gods, as the *ludi Apollinares* for Apollo, and the *Megalesia* for Cybele.

In the sculptures on the walls of the Etruscan tombs we see the *hister* dancing to the music of the *subulo*; the manner of his dancing is not cyclic, but solo; and the action

consists of vigorous and varied movements of the legs and arms. This solemn dancing, jumping, leaping, skipping, the Romans called tripudium, on inscriptions tripodo, which Cicero explains to be "*terræ pavium*," "a striking of the ground"; but Cicero was no etymologist. I think that it contains the element ped, pod, "a foot," which I find also in trepido (as if tripedo), "I move about in alarm." With this I compare H. rākā', rākād, primarily, "to beat the ground with the feet, to skip through fear, or indignation, or exultation, to dance, to tremble." The Gr., also, has podo-ktupè, "a dancing-girl," the constituent parts of which also mean "a striking with the feet." From H. raka', the Ar. has raks, "a dance," raki', "the performing of inclinations of the body at prayers," and rukn, "the rhythmical movement of verses." It is probable that this word rak is a hardened form of the primitive root-word rag, "to move," specially the foot, whence H. rëgël, "a foot, step, pace, gait," and rägāl, "to move the feet, to tread, to tread garments" in washing them, and rägzâh, "trepidation, trembling"; with these compare H. châ-rag, "to shake, to tremble, to leap." All these words show that "trepidation, dancing, rhythmical movements of the feet," and even "bodily worship," are cognate ideas. Now, the G. verb "to move, to go" is rach (H. rag), but the word for "a foot" is cas, cos, cois, which, in its use, exactly corresponds with H. rëgël, for as rëgël means "step, pace," so does G. cois cheum; and as rëgël is used to mean "behind, after" any one, so G. cois means "near, close by"; and as Ch. ragaz, H. ragaz, means "to be angry," and the H. rogez, "anger," so G. cas means "to move hastily or in anger, to be angry," and, as an adj., "eager, quick." In the classic languages the *c* of cois becomes *p* (see kakos), whence Gr. pous (pod), L. pes (ped), "a foot," and this *p* also exists in G. in the

noun *postadh*, "a trampling with the feet," as in scouring clothes (cf. H. *râgāl*), from the verb *post*, "to tread, to tramp." And any one who has seen this primitive process of washing will at once recognise its antique simplicity, and its resemblance to the active, vigorous movements in dancing. Hence I say that *casadair*, *coisadair*, or *postair*, *poistair* (legitimate G. forms which, if they existed now, would mean "the treader, the dancer") give the Etr. *hister*; *poistair*, for instance, becomes *phoistair*, then *fistair*, *fister*, which gives *hister*, like *hircus* for *fircus*; and *-adair* is a common G. termination to mean the agent or doer of an action.

The derivation of *tripudium* which I have to offer supports this view of the Etr. *hister*, and is in harmony with the Gr. *podoktupè* and the H. *râkād*. The *pud* I take to be *pod*, *ped*, G. *cos*, *cas*, "a foot," but what is the *tri*? We have seen that the *hister* was an offshoot of the *chorus*, and that the *chorus* originated in the festivals of Dionysus; in these the worshippers rehearsed the honours of their god in frenzied dithyrambs of song, and with vehement movements of the body—the legs, the arms, the head—and with the noisiest mirth, they skipped, they leaped, they bounded. We have no evidence that the talents of the Etr. *hister* were employed only in the worship of *Phuphlunth*, the Etruscan Dionysus or Bacchus, but it is clear that his movements were not wanting in liveliness. If we find, then, that the *tri* in *tripudium* denotes a lively movement, we shall not be violating the probabilities of the case. Now, the G. verb "to skip, to hop, to leap, to bound," is *frith-leum*; the *leum* (q.v.) means "to leap," and the *frith* at once calls up the Ger. *frisch*, "brisk, vigorous." The G. has three forms of the word—*frith*, *crith*, and *clith* or *clis*. The noun *frith* means "wrath, an angry look" (cf. H. *râg-az*),

and friogh, another form, means "sharp, keen, piercing," and friot is "fretfulness, impatience." Again, the G. crith, crioth, creath means "to shake, to tremble," a word which would aptly describe the frenzied movements of the Bacchanals; and cli, clith means "vigour, power of motion" (cf. S. rag, "to move"); clis means "active, nimble," and cleas means any "bounding, leaping movement," a warlike exercise similar to those of the Gr. *purrhikè*, or "war-dance." To this hour the Gaels use the name fir-chlis (the "active men") to describe the darting, skipping lights of the Aurora Borealis, while the Scotch call them the "Merry Dancers."

From all this I conclude that the tri in tripudium is the G. cli, clith, crith (*th* silent). Tripudium then will mean the nimble, active movements of the feet of the *hister*—such movements as surprised and delighted the Roman youth, and led to the imitations which gave birth to the Roman drama. This derivation is also fully applicable to the use of tripudium in the augural phrase "*tripudium solistimum*," for the omen was favourable when the chickens in the coop rushed forward with eager movements (clis, cleas) to eat the grain that was thrown down before them. The Egyptians had a similar method of obtaining omens; the priest, with his hand, offered some food to the sacred bull Apis; if he readily and eagerly took it, the omen was good.

Although I regard this derivation of tripudium and of *hister* as well-founded, yet it may be that my estimate of the function of the *hister* is too narrow, and that the word was used by the Etruscans to mean any "stage-player" in general. If so, I should regard *hister* as another form of fear-sgear, or of fios-adair. The G. noun sgearadh means "a stage-play"; sgearach, sgearail mean "happy,"

as if "skipping for joy"; these must be very ancient words, for they are formed from *sgear*, the same as Gr. *skairo*, "I leap, bound, dance." The prefixed word *fear* is the L. *vir*, "a man," and *fearsgear* is therefore "the man who leaps or skips in the play"; the derivation of this word proves its antiquity and illustrates the original meaning of the Etr. *hister*; by contraction, *fearsgear* becomes *fisger*, *fister*, *hister*, as before.

The G. *fiosadair* similarly may become *fisder*, *hister*; here *-adair* is the formative termination already mentioned, and *fios* means "notice, a message, word, knowledge, art"; *fiosadair* would thus mean "the one who has knowledge," or "who brings intelligence" to his fellows, and this was the function of the *protagonistes* at least.

5. LUDIO, *a Player*.

LUDUS, *a Play*.

The Romans translated *hister* by *ludio*, from *ludus*, "play, sport, a game," and this is an Etrusco-Latin word. As the derivation of *ludus* illustrates my present topic, it may be profitable to introduce it here.

The G. word for "play, sport, pastime, a theatrical performance," is *cluiche* or *cluithe*, which comes from *cleas*, *clis*, as above; and *cluithe*, by dropping its initial consonant, easily becomes L. *ludus*, *ludio*. The *ch*, however, of the form *cluiche* remains in the Etr.-L. word *lucar*, "money paid to actors." The G. form with initial *c*—that is, *k*—is the L. *ludus*, and resembles the S. *kêli*, "play, sport, pastime," whence *kêlikîla*, "a jester, a buffoon." From this S. form *kêli* it is evident that the G. is older than the L., for the G. retains the *k* of *kêli*, but the L. has lost it; the *uithe* of the G. word is merely the formative termination *-uidh*; the L., therefore, retains only one letter of the original root. The K. word for "play, sport,

pastime," is *chwarau*, and I believe that the idea of "skipping" underlies this word also, for it is only another form of the G. *sgear*; and the K. *chwai*, "swift, speedy, quick," corresponds with the G. *clis*. By comparison with G. *sgear-ach*, "happy," I am led to say that the K. *chwarau*, the G. *sgear*, and the Gr. *skairo*, are all the same word as Gr. *chairō*, "I am glad," for the Gr. derived adj. *charieis* means "graceful" (*sc.*, in movements), "elegant, lovely."

It is evident from passages in the historical books of the Old Testament, and from the numerous testimonies of heathen writers, that feasting and sport were the necessary concomitants of the earliest forms of all idolatrous worship; for "the people," after the sacrifice, "sat down to eat and drink, and rose up to play"; there was always a feast on a sacrifice. Such were the Roman *ludi*, especially the *Apollinares* and the *funebres*, and in the scenic sports which followed these celebrations the *ludio* and the *hister* had an important place.

Connected with the *ludi funebres* are the Etr. words *zilach*, *zilachnu*, which see.

6. For Etr. *agalletor*, "a boy," see Chap. IV.

7. For Etr. *burrus*, "a red(?)-nosed man," see Chap. III.

8. For Etr. *camillus*, "a messenger," see Chap. IV.

Opinions of Others.

DONALDSON.—*Hister*.—The root is the pronoun *i-*, or *hi-*, which also enters into the cognate words *i-mit-or*, Gr. *i-sos*, *eik-on*, and appears in the termination of *oleaster*. *Ludus* is connected with the roots *lædo* (comp. *cudo*, *cædo*), Gr. *loidoros*, *lizo*, *lastho*, "to play." Consequently it expresses on the one hand the amusement afforded by the gesticulations of the *ludio*, and on the other hand indicates

the innocent brandishing of weapons by the armed *ludio*, as compared with the use of arms in actual warfare. This latter sense was preserved by *ludus* to the last, as it signified the school in which the gladiators played or fenced with wooden foils, preparatory to the bloody encounters of the arena.

LINDSAY.—*Hister*.—A pantomimic actor. From *gasa*, *jasa*, “to jest”—a word corresponding to the character of the *hister*. Equivalent to our English “jester.”

Ludus.—*Ludii*, *ludiones*, “play, players.” From *leitjan*, *led-ian*, “to lead,” their character being originally that of leaders in the public processions, religious and civil.

TAYLOR.—*Hister*.—It seems to belong to the Aryan root, from which “jester” is derived.

Ludus.—Among the Wotiaks, a pagan tribe of Finnic blood, who dwell on the western slope of the Ural, the word *lud* is still used as the designation of the holy places set apart for sacrifices.

EXCURSUS ON THE L. HOMO, VIR, MULIER.

As a tail-piece to the personal names in this chapter, I offer a speculation on the etymology of the Latin word *homo*.

My readers will be surprised when I say that I derive *homo*, not from L. *humus*, “the ground,” but from a G. verb meaning “to think.” The common derivation has never appeared to me satisfactory. If *homo* had been taken from some word signifying “red” or “earth” or “clay,” I could have accepted the derivation on the strength of its analogy with the name Adam, or the story about Prometheus; but *humus*, which properly means only the surface of the earth (cf. L. *humi*, Gr. *chamai*, “on the ground”), does not seem an appropriate source from which

to draw a word that denotes "a member of the human family"; and, besides, the derivation from *humus* does not account for the *n* in *homo* (*homin*). The word *man* is found in many languages—S. *manu*, Goth. *manna*, Ger. *mann*, *mensch*, Da. *man*, D. *man*, N. *man*, Ic. *mann*, Sax. *man*, *mon*, K. *mynw*, G. *duine* (in composition *muinn*).

The word *man* comes from the S. verb *man*, "to think," so that "man" is "the thinker, the creature that thinks"—a term very appropriate to describe *man* as distinguished from the rest of creation. I observe, first, that S. *narah*, P. *nar*, C. *ner* ("a lord"), H. *anesh*, Gr. *aner*, *anthrōpos* seem to have all the same root, but that the other words given above—Teutonic and Celtic—evidently come from the S. *man*, "to think." *Homo* seems to stand alone; it belongs neither to the one band nor to the other. I observe, next, that while *homin* has in it one feature that looks like the S. *man*, yet the initial syllable is foreign to that root. Where does this syllable come from? Certainly not from the Greek, for *anthrōpos* has not in any way helped to shape the L. *homo*. The only other known factor of the Latin language is the Celtic spoken by the tribes which surrounded the nascent fortunes of Rome. Now, just as the S. has the verb *man*, "to think," so the G. has the noun *smaoin* (pronounced *smuen*), "a thought," which is merely the S. word with *s* prefixed—a very common change on words, as in E. *melt*, *smelt*; *mar*, *smear*; *ward*, *sword*. There is not in modern G. any verb "to think" from which *smaoin*, or *smuain*, as it is sometimes written, can be formed, nor, so far as I can find, is there any trace of the word at all in K., but the Irish, whose language sometimes retains words which the Gaels have lost, still use the verb *smuain*, "to think." The G. word *duine*, "a man," plu.

daoine, appears in composition under the form muinn (as in muinntir, "inhabitants," literally "people of the land"), which I take to be the original form of duine, for it is closely allied to the S. man. I form homo from the G.-I. verb smuain, "to think"; for smuain becomes hmuin, then, by metathesis of the *u*, humin, which is homin, homo. Moreover, Festus says that the old form of hominem was hemonem; if so, the derivation from the G. is still easier, for smaoín=smōn=hmōn=hemon, initial *s* in Celtic being convertible into *h*. If Festus is right, the derivation from humus is wrong.

I am confirmed in this view of the derivation of homo when I consider the meaning of the L. adjective humanus. It means "what is proper to man as a member of the human family," *e.g.*, *humanum est errare*; but especially, "humane, kind, courteous, polite," *e.g.*, *homo doctissimus et humanus*. The former meaning alone is appropriate, if homo comes from humus, for the *genus homo* in his natural state is not so remarkable for courtesy and kindness as that humanus should develop itself into the higher and nobler meaning. Then the word humanitas, although it is used to designate our common "human nature and feelings and sentiments," yet specially it denotes "philanthropy, kindness," &c., all the qualities that distinguish man from the lower creation. Hear what Trench says: "Meditate on the use of *humanitas* and (in Scotland, at least) of the 'humanities' to designate those studies which are esteemed the fittest for training the true humanity in every man. . . . By *humanitas* the Roman intended the fullest and most harmonious culture of all the human faculties and powers. Then, and then only, man was truly man when he received this; in so far as he did not receive this, his humanity was maimed and imperfect, he fell short of his ideal, of that which he was created to be."

Now, in the words of language, and in our manner of using them, whether we know their etymology or not, there lurks a silent acknowledgment of the root-meaning from which they spring. No writer of good English, for instance, would ever use the word "tribulation" to mean an accident, or even a single disaster. So I regard the adjective *humanus* and the noun *humanitas* as confessing their origin, when they indicate the possession of those qualities and powers which belong to man as a "thinking," civilised creature; the "humanities," the "*literæ humaniores*" of our Universities, do not strive to give our young men the external skin-polish of moving statues—that may be obtained in another school—they train them to be *doctissimi et humani*, full of knowledge, and having all the culture of "thinking" gentlemen.

Again, the adjective *humanus* is not formed from *homo*. On the analogy of *montanus*, *lateranus*, and the like, an adjective formed from *homo* ought to be *hominanus*, but the old form *hemonus* (Festus) is quite regular, if *homo* be derived from G. *smaoin*; for the G. adjective from *smaoin*, "thought," would be *smaoinach*, "having the power of thought," which would give *hemonach*=*hemonus*=*humanus*.

I offer this derivation of *homo* for consideration. If it is well-founded, it furnishes a curious instance of the pertinacity with which two nations, the Hindus and the Gaels, or the Romans through them, have now, after many vicissitudes of fortune, retained in their vocables, 3000 years from their separation, a record of the discrimination which led them to single out man as "the thinker."

In connection with *homo*, I may allude to the derivation of L. *vir*, the distinguishing name for "a man, a husband, a hero." The H. word corresponding with *vir* is *gëbër*,

which comes from gâbâr, "to be strong." The S. has vîrah, "a hero, a warrior," the G.-I. has fear, "a man, a husband," the K. gwr, wr. The G. fear in its construct state is fir, which is the L. vir. It may be said, and has been said, that G. fear, and similar words which bear a strong resemblance to the Latin, are loan-words, borrowed by the Gaels from the Latin; but (1) an ancient language like the Celtic cannot have been so miserably poor in words as to require to borrow from the Latin a name for so common an idea as "a man"; and (2) if my facts, and examples, and arguments in illustration of the etymology of these forty Etruscan words be in any measure correct, then the Celtic is the older language, and the Latin has borrowed from the Celtic. Now, from gwr, wr, the Welsh form gwraig, wraig, "a woman"; from this comes L. virgo (not virāgo), restricted in meaning to "a young woman." In G. the equivalent to the K. gwraig would be fearaig, but this exists now only in the shortened form G.-I. fearg, which means "passion," "a passionate person"; thus fearaig would give L. virāgo, "a bold masculine woman." The obsolete fearaig is also contracted in G. into frag, "a kind wife," and from this I take the Ger. frau, while fear gives the Ger. herr. Does this indicate the early occupation of Northern Europe by Celtic tribes? We know that the names of rivers in that quarter are nearly all Celtic, and rivers are named by the earliest inhabitants.

The L. mulier is the feminine equivalent for the L. vir. We should have expected to see vira, as filia from filius. But the Latins did not use vira, probably from a consciousness that the original meaning hidden in vir was that of "a hero, a warrior" (S. virah), and also from a feeling that a woman's vocation is to shine, not in warfare, but in the practice of domestic accomplishments. In this sense I derive

mulier from the G. *muillear*, “a miller”—one who turns the “quern” stone, and grinds corn for her husband’s meal. Up to a very recent period the “quern” stone was in use in the Highlands of Scotland, and the women might be seen and heard sitting and singing before the door of the shieling, just in the same manner as “two women” of old might be seen “grinding at the mill,” and just as Mungo Park found the women engaged on the banks of the Niger.

It may be interesting to some British philologists to know that the dialects spoken by some of the Austral-Negro aborigines of New South Wales and Queensland exhibit, in some points, a considerable resemblance to Sanscrit, Hebrew, Gaelic, Greek, and Latin. Take a few examples :—

Aboriginal.

MAN=*giwîr*, *gibbir* (cf. S. *vîrah*, H. *gëbër*, L. *vir*, G. fear); *kore* (cf. Gr. *koros*, “a lad”); *tdhulla*, *dullai* (cf. G. *duil*, “a creature,” Dul, “the god of nature”).

WOMAN=*înar* (cf. P. *nar*, “a man”); *kidn*, *jundal*, *gin-aia* (cf. Gr. *gune*, *gunaik*-).

FATHER=*babbin*, *bûba* (cf. Aramæan *abba*).

HEAD=*ga*, *kaoga*, *kabui* (cf. L. *caput*).

SUN=*yarai*, *wirri* (cf. G. *gearr*, and Ger. *jahr*).

MOON=*gille*, *julluk* (cf. G. *gealach*).

EXCURSUS ON THE ROMAN NAME CAIUS.

The frequency with which the person-name *Velus* (Vels, Vel, VI, V.) is found on Etruscan tombs proves that it was both popular and honourable. I take it to be formed from the god-name *Bel*, and I have elsewhere advanced arguments for believing that *Bel* was known and worshipped in Etruria. The Chaldee *Bel* is the H. *Baal*, “a lord, master, possessor,

owner, a husband"; as a verb, baal in H. means "to have dominion over, to possess," "to take a wife," with the idea of subduing and possessing. In such bilingual inscriptions as—

Etr. Vel. Venzile Alfnalesle

Lat. C. Vensius C. F. Caius

and

Etr. V. Lecne V. Hapirnal

Lat. C. Licini C. F. Nigri

and

Etr. Vl. Alphni Nuvi Cainal

Lat. C. Alfius A. F. Cainnia Natus

and

Etr. V. Kaz. K. Klan

Lat. C. Cassius C. F. Saturninus

the Roman prænomen Caius is so placed in relation to the Etr. V., Vl, Vel, as to leave us little room for doubting that Caius is the L. equivalent for the Etr. Vel, Velus. If so, it probably means the same as the H. Baal, "a lord, master, possessor, husband." Now, let us look at the name Caius. It was an old name in Rome, and had some degree of sanctity about it, for Cicero and Quintilian inform us that in those marriage-ceremonies, which were performed with religious rites, the newly-made husband and wife were called Caius and Caia. Such rites required the presence of a priest of high rank, and several witnesses, a set form of words and procedure was used, the marriage was sealed by sacrificing a sheep to the gods, and could be dissolved only by sacrifice. By this form of marriage the woman came into the "possession" of her "husband," was placed under his sole control as her "lord and master" (*Æn.* IV., 103), and was incorporated with his tribe. Among other observances on such

occasions, the bridegroom in the marriage-ceremony, asked the bride if she wished to become "materfamilias," and she, on the other hand, asked him if he wished to be "paterfamilias"; it was also customary for him to seem to tear the bride from the arms of her friends; and then, on her arrival at the door of her future home, she was asked, who she was? She answered "Caia," or she was required, addressing her husband, to say, "Ubi tu Caius, ego Caia."

From all this it is evident that Caius may mean "lord, master, possessor," and Caia "the one possessed." Let us look for an etymology in that sense. The H. verb *chârâph* means (1) "to pluck," (2) "to pass the winter," (3) "to be betrothed to a husband." So in G., *gab*h means "to seize, to take possession of," *gam*h means "winter," and *gam*h also means "a woman." So also in H. the verb *âchâz* (which, like Etr. *Velus*, is used as a proper name, *Ahaz*) means (1) "to take hold of, to seize, to take possession of"; (2) "to join, to be joined"; and (3) "to shut, to cover." So also H. *shâcâb* (from the primary root *cab*, *caph*, "to bend") means "to lie down, to be lain with," and the primary root in the form *kâv* means "strength, might," and as *koa'* it means "to cover," as does the male camel; hence as a noun *koa'* is "a stallion, a prince." Also H. *gëbër*, Ch. *g-bâr* (whence G. *fear*, "a man, a husband," L. *vir*), means "a man, a male, a husband," and *gebereth* means "lady, mistress," apparently from the verb *gâb-âr* in the sense of "overpowering, binding"; cf. the Roman deity *Subigus*. Also this H. root *cab* takes the form *âb-ab*, "to cover, to hide," whence *âb*, "darkness," especially of a cloud. Also H. *câph-âh* means "to bend, to bow, depress," hence "to tame, to subdue." Also *châph-âch* means "to cover, to veil." This root *cab*, then, in its various forms gives the following as meanings :—(1) to bend, (2) to lie down upon,

(3) to overpower, (4) to seize, (5) to subdue, (6) to cover, (7) to hide, (8) to veil, (9) strength, (10) a man, (11) a male, (12) a husband, (13) a prince, (14) darkness. To these the G. has equivalents from the same root, but with the *bh*—that is, the sound of the Gr. digamma—often suppressed; for example, G. (1) *cam*, “to bend”; (2) *gamh*, “a woman,” *ca-ile*, “a strumpet”; (3) *cuibh-rich*, “to bind with ropes”; (4) *gabh*, “to seize, to take possession of”; (5) *umh-al*, “subject”; (6) *cuibh-rich*, “to cover”; (7) *ce-il*, “to hide”; (8) *s-ga-il*, “to veil”; (9) *camh*, “power, might,” *ca-il*, “strength,” *ca-ill*, “a testicle”; (10) *cia* for *ca-i*, “a man, a husband”; (11) *tè*, “a female”; (12) *cia* and *ceile*, “a spouse, a husband”; (13) *fe-arg*, “a champion”; (14) *gamh*, “winter” (L. *hiems*), as if “the darkness” of the year. From this root, then, and specially from G. *cia* for *cai*, “a husband,” originally “a possessor,” I form the L. *Caius*, and in this sense, and with this derivation, it fully corresponds with the H. *Baal*, Ch. *Bel*, Etr. *Vel*. And as the L. name *Caius* is written in Greek as a tri-syllable, *Gaius*, it may be that the name was at first *Gavus* or *Gavius*, and this brings it closer to G. *gamh*—*i.e.*, *gav*—“a woman,” in the sense of a “femme couverte.” I should even venture to believe that Gr. *Gaia* (*aia*, *ge*), “the earth,” is, in this sense, the spouse of *Dyaus*, *Zeus*. And just as L. *tego*, “I cover,” gives *toga*, “a gown,” so the H. verb *lâb-âsh* gives *leb-ûsh*, (1) “a garment,” but also (2) “a wife.” Thus the same root which gives G. *gamh*, “a woman,” gives also G. *ca*, *cai*, “a house” (cf. L. *tectum* from *tego*), and *taim*, “a house”; *taim* becomes L. *dom-us*, “a house,” whence *dominus*, “a lord, a master, an owner, a possessor”; and *dominus*, *domina* are, in my opinion, synonyms of L. *Caius*, *Caia*, Etr. *Velus*, *Velusa*.

The K. name for "bride" is priod-ferch, and for "bridegroom" priod-fab, where priod means "one's own," with the notion of "taking possession of," while mab means "male," and merch "female." The K. priod is not found in G., but it seems to be formed from the G. verb beir, "to take hold of, to bear" (cf. the E. "conceive") from the root bar (q.v.) The E. word bridegroom is made up of the T. guma, "a man, a male," from the root gam, "to cover," gabb, "to take possession of," and bride, which is from the same root beir, bar. The K. verb priodi, "to marry," is used both of the man and the woman, L. *ducere* or *nubere*. All this tends to illustrate the meaning of the L. Caius, Caia.

CHAPTER VII.

MILITARY TERMS.

1. *Cassis*, a Helmet.
2. *Balteus*, a Sword-belt, with which take
3. *Favissa*, a Cell under a Temple.

Cassis and *balteus* may be taken together, for they are the only military terms among our forty Etruscan words, and for comparison *cassis* should go with *capra* (q.v.), for I expect to show that it comes from a root gab, gam, but not the same as that which gives *capra*.

The names for "helmet" in various languages arrange themselves chiefly in three divisions—(1) those that denote the *purpose* for which the helmet is worn—to protect the head, as E. helm, helmet, from A.-S. helan, "to cover"; (2) its *shape*—round, as Gr. kranos, korus, from Gr. kara, "head," and that from the primal root car, "to go round"; (3) the *material* of which it is made, as Gr. kuneē, "of dog's skin." In G. the names for "helmet" are—clogaid, "a helmet, a cone, a pyramid," from clog, "a bell," bioraide, "a helmet, a hat," from bior (root bar, q.v.), "any sharp-pointed thing," and sgaball, "a helmet, a hood, a caldron," from the root gab, as shown below. The K. names are helm, and several compounds of pen, "a head." The H. name for "a helmet" is coba', koba', which comes from a widely-spread root, kab, gab, cab, "to be high and round at the top," "to be curved, hollow, gibbous," like an

arch or a vault, whence the L. gibber, "hunch-backed," L. gibbus, E. gibbous, and in H. various words to mean "a back, a cap, a turban, a helmet, a tent, a hump," also, "a body," or "corpse" (from the idea of being hollow). From this root gab I would form a noun gabal, gabad, "anything with a round top," L. caput, Gr. kephalē, Ger. kopf (haupt), "the head," and with s prefixed, G. sgabal, "that which is high and round on the head," "a helmet, a hood"; the s is also prefixed in Sc. skap=E. scalp, E. scoop, &c.; cf. Gr. grapho, L. scribo, &c.

Now, the Etr.-L. *cassis* does not bear much resemblance to G. sgabal, and yet I take it to be the same word, for, if we are to trust what Festus and Isidore say, the word *cassis* was originally capsil, and the G. sgabal has the same consonants as capsil. No doubt the transference of s from the beginning to the middle of a word is uncommon, but similar changes do occur, as in G. sgealb, spealg, "to splinter." Moreover, I am inclined to think that the s in capsil is there as a matter of right, for as the H. gaba' ends with *ain*, it is probable that this guttural belongs to the Aryan root also; in G. it would be represented by *h*, and in L. by *s*, as in G. gamh, "winter," L. hiems. This view receives some countenance from the L. capsā, which we must trace to H. caph, "the hollow of the hand," whence L. capio, and the H. root gaba', "to be round," whence gabh, gabs, caps; for capsā is "a coffer" for holding books—that is, volumes or rolls—and was always cylindrical in shape. The original form in G. may have been gab-h-al, which would account for the cognate forms Ger. gip-f-el, "a summit," kop-f, "a head," and Gr. kephalē as if kep-f-al-ē.

This root gaph, gab is extremely fertile in derivatives, which are to be found in all languages; for the *g* may be changed into *c*, *k*, or *t*, and the *b* into *m*, *p*, *f*, or *v*. Thus

the Gr., from this root, has *kampto*, *gnampto*, "I bend," *kupto*, "I stoop, I bow down," *gupē*, *kupē*, "a hollow," *kumbē*, "a hollow, a cup, a boat," *kupellon*, "a goblet"; the L. has *cubo*, *cumbo*, "I lie down," *cavus*, "hollow," *camera*, "a vaulted chamber"; the E. has a boy's top, a cock's comb, a drinking cup, &c.; the A.-S. Scotch has *kaim*, "the round crest of a hill," "a low ridge," also "a camp or fortress," from its roundness; and perhaps *skep*, the round "straw-built citadel" of the bees; but see G. *sgeap*. The G. has the adj. *cam*, "crooked, bent, curved," which, I think, gives the L. *castra*, as if *cam-stra*, the *str-* being the same as the root-syllable of the Gr. *stratos*, "a camp, an army." From *cam*, *kam* I take also the G. *taip*, in the same sense as the Sc. *kaim* (*t* for *k*, and *p*, *b* for *m*), that is, "a round hill, a rock, a lump," K. *talp*, *telpyn*. From *taip*, "a rock," I take the Sabine word *tepæ*, "hills," in G. *taipai*, for *-ai*, as we have seen elsewhere, is an old G. plural form. Varro makes this word to be Pelasgian as well as Sabine, for he says that while in the Sabine territory there is a hill called *Thebæ*, yet the word belongs to the ancient Greek language, and the Bœotians write it *Tebæ*, without the aspirate. Were the Pelasgians Celts? Certainly *tepæ* is Celtic, for it cannot be regarded as a loan-word in Gadhelic. That *taip* comes from the root *gab* is proved by the analogy of the H. *gaba'*, "a hill, a head," and the G. *cab*, "a head," E. *cap*. The H. *gulgoleth* (N.T. *golgotha*) means "a skull," which is so called on account of its "roundness," from the verb H. *galal*, "to roll"; the Persians call the "skull" *kasa-i-sar*, "the cup of the head"; the Gaels call "the mouth" also *cab*, evidently from the "roundness" of the lips. The K. *talp*, construct form *tailp*, "a round mass, a lump," brings up L. *talpa*, "a mole," probably from the "round" heap,

the mole-"hill," which it casts up; if the *t* of tailp is aspirated, it will be sounded hailp, and then ailp, which is a G. word meaning "a protuberance, a large lump, a mountain," from which I take Alpes, a plural form meaning "the lofty, round, massive mountains," and from them Alp-enna, with an Etruscan termination, meaning those "sprung from the Alps," the Apennines, which name in Latin has the *α* long, for it represents an elision. This derivation of Alps seems to me as likely as that from L. albus, "white," although the latter is supported by the names Himalaya and Nevada, which, however, mean "snowy," not "white."

Now, let us return to L. talpa, "a mole." The Gaels call "the mole" famh or uir-famh (uir="earth"). The Hebrews call it haphar-pārah, "the digging animal," Cowper's "miner of the soil." Connected with the root gab, which we have been discussing, is the H. verb gābāb, meaning (1) "to be curved or hollow," like an arch or vault, and (2) "to dig." This word gives the H. gab, "anything gibbous, a back, the boss of a shield, a fortress" (Sc. a kaim), "a vaulted house, a vault, the rim of a wheel, an eyebrow" (see root bar), also gāb, "a well," gob, "a den," and gēbē, "a cistern" (L. fovea), "a marsh, a pool." For "eyebrow" (H. gab) the G. has fabh-ra, "the eyelid," which is perhaps the Gr. ophrus, "the eyebrow," as if fobrus, and then hobrus, obhrus); for "the boss of a shield" (H. gab) the G. is cop; for "a well," tob-ar; for "a den" the G. is uamh, as if gamh, ghamh, yamh, whence uamh. Fabhra, from gab, is another proof that *f* on the lips of the ancients contained something of the sound of *g*, and that the L. filius and the G. gille are the same word. Thus, also, it is not difficult to suppose that the G. famh, "the mole," is the "digger," from the verb gab in

its second sense, and as *famh* is pronounced *fav*, I take from it the *L.* *favus*, "a honey-comb" (that is, "a hollow cell," as it were "dug out"), *L.* *fovea*, as if *favea*, "a pitfall," and the *Etr.* *favissa*, "a cell, a vaulted chamber under a temple," like *H.* *gab*, "a vault."

If this analysis is correct, we have here again another argument that the root-words in the original speech of mankind were few in number, and expressed primary ideas, and that derived words rapidly increased by the application of this primary notion to a great variety of objects, changes being made on the consonants of the root and also on the vowels to some extent, in order to designate each individual object. I add some curious illustrations of this principle. The *H.* word *gûphâh* means "a body, a corpse," from the verb *gûph*, a contraction for *gâbâb*, "to be hollow"; but this same word in *Ar.* means "a cavity," "the belly," and in Rabbinical *H.* "a body, a person." In *G.*, *uamh*, *uaimh* means "a cave, a den," "the grave"; but in *A.-S.* *Scotch*, *waim*, *wambe* means "the belly" (*L.* *venter*, as if *uaimhair* ?), *E.* the womb. Again, *boss* is an *A.-S. Scotch* adjective meaning "hollow," and, as a noun, "the abdominal rounded part of the body"; but in provincial *E.* the boss of the workshop is, in the eyes of the apprentices, "the body, the person," "the parson," the only "prominence" there. In *E.* we speak of the boss of a shield, but the Latins say *umbo*, the same word as *G.* *uaimh*, *Sc.* *waim*.

As *gab* gives *taip*, "a hill," and *kaim*, so *gob* gives *tom*, "a hill," a prefix which exists in several hundred names of places scattered throughout the Central Highlands of Scotland, as *Tommor*, *Tomintoul*, *Tombeg*; in these names *tom* means "a round eminence, a knoll, a hillock, a cairn-grave"; from it comes *tolm*, "a mound, a hillock,"

corresponding with L. *tumulus*, from *tumeo*, "I swell" into roundness. In G., *tom* also, as a common noun, means "the plague," from the idea of swelling (cf. L. *tumeo*); another spelling of *tom* is *tiom*, *tim* as in G. *timchioll*, "roundabout," *tiomchuaire*, "a circuit, a cycle"; *tiom* is the first syllable of the Etr.-L. *tem-plum*, as will be shown in its own place.

Another topographical prefix used in Scotland is *Toll*, *Tully*, as in *Tulliebelton*, "the hill of Bel's fire," from G. *tul*, *tulach*, "a hill," the same in meaning as *tom*, but connected with the Semitic *tel*, "a hill, a mound," from H. *tâlâl*, "to heap up, to make high"; *toll* gives the L. *collis*, "a hill," and *Capitolium*, "the hill with the rounded top" (*gab* and *toll*). "The Capitoline has a saddle-like depression dividing its top into two summits"; the A.-S. Scotch call such as these the "kipps," which is exactly the syllable *Cap* in *Capitol*.

Opinions of Others.

DONALDSON.—*Cassis*.—The proper form was *capsis*, but the assimilation hardly disguises the obvious connection of the word with *cap-ut*, *haup-t*.

Favissa.—The word is probably connected with *fovea*, *bauen*.

LINDSAY.—*Cassis*.—The same fundamentally as our "hat." From *huotj-an*, "custodire," to guard in the sense of covering; from *huotil*, "a protector," in the martial sense, and *huotila*, "a mitre, a tiara."

Favissa.—Connectible with *puteus* and *fossa*, and thus belonging to one of the most widespread roots existing.

TAYLOR.—*Cassis*, *Cassilda*.—We have the Turkic *sas*,

tzaz, *tschatsch*, "hair," and the Tungus *olda*, "a covering, a roof," whence comes the Tungus *gula*, "a tent."

Favissa.—A sufficient etymology may be obtained from the Yenissei-Samojed *fubu*, which means "an excavated grave."

2. BALTEUS, a Belt.

This word is so thoroughly Celtic, that, so far as I can ascertain, it does not exist in any Aryan language except the Celtic, and that portion of the Teutonic languages which is derived from the Celtic. The Etr.-L. is *balteus*, the G.-I. *balt*, the Sw. *balt*, the Da. *baelte*, the Ic. *belti*, the A.-S. *belt*, the E. *belt*.

The original idea contained in *balt* is the same as that in Gr. *zōnē*, "a girdle," that of "girding, going round, encircling." This is seen in the A.-S. English and Scotch verb to belt, "to gird, to environ," as in the expressions a "belted knight," the "belted plaid." It is even used like the L. *accingere*, with the moral sense of "girding up" the mind, and thus preparing for active exertion. Scotch writers of the sixteenth century also use belt as a past participle, as if it were *bal-te* (cf. Da. *bael-te*), and this would be a pure G. participle from a verb *bal*. This suggests a comparison with the Ger. *gurt*, "a girth, a belt," which looks like a similar participle from the root *car*, "to go round." The G. noun *bile*, "a border," is a proof that the *t* in *bal-t* is not an essential part of the root; for the G. *balt*, "a belt," means also "a border, a welt," and the form *bile*, "a border, that which goes round," shows the root with only the vowel-sound changed. The word now in common use in G. to mean "a belt" is *crios*, the same word as the Ger. *kreis*, "a circle, a ring," and *crios* also comes from the root *car*. The K. name for "a girdle" is

gwregys, which also may be traced to the root *car*. All these examples prove that the root-word from which the Etr. *balteus* comes must be a verb with the meaning of "going round, encircling." This we have in the H. *pâlāk*, "roundness," from the verb *pâl-āl*, "to judge" (primary idea, "to roll, to make level"), *pâl-ās*, "to make level, to weigh" in a balance, *pâl-āsh*, "to revolve, to roll oneself, to wallow," G. *fill* (that is, *phill*), "to roll," Ger. *wal-zen*, "to roll." The changes which the initial consonant in *pal* undergoes are worthy of notice; for the H. *pal* becomes G. *ball*, "a round body," *bal-t*, "a girdle," *falt*, "hair in ringlets"; *falt* or *balt* is the K. *gwald*, "a welt, a hem, a skirt," and the K. *gwald* is the Ger. *wal-zen*, "to roll." In a similar manner from the root *pâl* comes H. *pûl*, "a bean," from its "roundness," L. *bullire*, "to boil," G. *goil*, "to boil," Ger. *wallen*, "to boil, to bubble."

Cognate with *bailt*, the construct form of *balt*, and derived from it, is *failt-ean*, "a head-band, a fillet," which may also have meant "a belt," for a corresponding Gr. word, *mitra*, "a head-band, a snood, a turban," means also "a belt or girdle," worn round the body." The G. *iall*, "a thong, a latchet, a ribbon," is formed from *bail*, *fail*, for the *f* aspirated becomes *h*, and this again is softened into initial *i*, whence Gr. *iallag*, "a thread." With this corresponds the derivation of the Gr. *mitra*, from *mitos*, "a thread."

From all these considerations, I have no doubt that the Etr.-L. *balteus* is a purely Celtic word.

Opinions of Others.

DONALDSON.—*Balteus*, "the military girdle," . . . occurs, with the same meaning, in all the languages of the Germanic family, and we have it still in our word "belt."

LINDSAY.—*Balteus*, “the military girdle or belt.” From *fald-an*, “to fold or bind.”

TAYLOR.—In Yenissei and Samojed *baltu* means “an axe.” “A girdle” is *bel* in Koibal and Karagass Tatar, and *behe* in Burjät. Both roots run through all the Turkic languages. The resemblance to the Teutonic *belt* is very remarkable, but I will not attempt to account for it.

3. *Favissa* discussed under *Cassis* (Chap. VII.)

CHAPTER VIII.

ABSTRACT TERMS.

1. *Druna*, Sovereignty.

THIS is the only abstract term in our whole list, and as such it deserves attentive consideration. It will also afford us an opportunity to examine the names by which the Etruscan nation was known among the ancients, and also some of the designations which they applied to their great men, their heroes, and their gods.

The word *druna* cannot mean the sovereignty of a king, or hereditary monarch of the whole country, for the Etruscan state was not a kingdom, but a combination of cities or principalities, each having a chief ruler and magistrates of its own, and an independent jurisdiction, whether for peace or war. *Druna* may therefore denote the position and power of the head man in each municipality; but as the Etruscan cities and tribes, like the British Celts, united for mutual defence, and for other common objects, and then chose one of their chiefs to be their supreme leader and commander, their *dictator*, the word *druna* may describe also the authority which he possessed. Which of these two is the true application of the word it will now be our business to inquire.

The etymology of *druna* and such analogies in government as we may find in other states which had similar arrangements can alone determine its use, for the lexicon of Hesychius merely says that the word means "sovereignty."

At the outset, I may observe (1) that, as the letter *d* did not exist in the Etruscan alphabet, the root of *druna* is the biliteral *t-r*, either with a vowel between the consonants or a vowel after them, as in the root *b-r* (*bar* or *bhri*), and (2) that metathesis is quite common in monosyllabic roots where a liquid, especially *r*, occurs, as in *Adar*, *Arad*. *Druna* may therefore be only another form of *turna*, and this suggests some connection with the Gr. *turannos*, "a sovereign," and with *Turnus* (K. *teyrn*, "a king"), king or chief of the aboriginal Italian tribe, the Rutuli, and also with an old G. word *dronadh* (pronounced *drona*) meaning "direction, rule." The genius of the Etruscan language led the people to pronounce such a word as *turannos* as if it were *turnos*, just as they said *Aplu* instead of *Apollo*, and *Rasna* for *Rasenna*.

I trace the Etr. *druna* to the S. root *dri*, "to preserve, to protect," which in the Medo-Persian dialects is *dere*, *darh*, *darg*, and from this comes the kingly name *Darius*, "the protector." The modern Persian has *dara*, "a sovereign," *daraï*, "sovereignty," *darugha*, "a superintendent, an overseer," and *dar*, "a house," that which "protects," like L. *tectum*, G. *taigh*, "a house," from "covering." The H. form of the name *Darius* is *Daryâvesh*; on the cuneiform inscriptions at Persepolis it is *Darh-eusch*, *Darg-eusch*, or, according to Lassen, *Darv-awus*, accus. *Daryawum*. Herodotus says that the name *Darius* is equivalent in Greek to the epithet *Herxēiēs*, "the restrainer, the preserver"; it is therefore connected with the P. *darvesh*, "restraint," and the S. *dhâri*, "firmly holding." The root-consonants, therefore, are *d-r*, in the sense of "holding, restraining, preserving, protecting." That the Persian mind regarded the king and the deity whose vicegerent he was as a "protector" is evident also from other of their royal names. For the name of

the famous Cyrus, in Persian *kohr* (S. *sûra*), means "the sun"; and in the Median names Artaphernes, Megaphernes, Pharnabazus, &c., the one part, according to Rawlinson, is *pharna* or *frana*, an active participial form from *pri*, "to protect"; Artaphernes, then, means "fire (*i.e.*, the sun) protecting." So also the Babylonian names Nabonassar, Nabopolassar, Nebuchadnezzar, where, according to the same authority, the *-nassar* is a verb "to protect," the same as the H. *nâtsâr*, "to watch, to keep, to defend, to preserve," which, again, is the same as H. *nâtâr*, "to guard." I think that the primary root of this word *nâtâr* is the last syllable, *tar*, and that the *na* is merely prepositive, as in other H. words; if so, then *tar*, S. *dri*, is one of the monosyllabic roots of the primeval language. This root sometimes occurs in the form *dari*, as in the names *Dariëkës* and *Dariæus*. Now, *dari* by metathesis becomes *diar*, and this gives the G. *tear-uinn* or *tear-ainn*, "to preserve, to protect"; this, contracted, becomes *tearn*, from which the G. has *tiarna*, "a lord" (wrongly written *tighearna*), *tearnadh*, "protection," *tearuinnear*, "a protector," and this last word, which might be pronounced *troon-yer*, if compared with *dronadh* (q.v.), brings us near to the Etr. *druna*, "sovereignty, government." In G., "a commander-in-chief" is called *tearuinteach catha*, "a protector in battle." Besides *tearn* there are in G. other contracted forms of *tearuinn*—the noun *treun*, I. *trean*, "a warrior, a champion," the adj. *treun*, "brave, strong, magnanimous" (Homeric *megalêtôr*), and the nouns *treuncar*, "a strong man, a hero, a champion," *treunadh*, *treunadas*, *treunas*, "strength, bravery, mightiness," *treuntas*, "magnanimity." Taking *treun* as a contraction for the verb *tearuinn*, I would form from it the G. participial noun *treunadh* (*dh* silent) to mean "protection," the office and duty of a *treun*,

“a warrior, a commander-in-chief,” which, in my opinion, is the way in which the Etruscans formed their noun *druna*, “sovereignty, government.” And as the abstract term existed in Etruscan, there must have been also a *drunair*, a term equivalent to our well-known English title “Lord Protector.” The Celtic tribes in South Britain, before the advent of the Anglo-Saxon, had a similar title; they called their leading chief the “Pendragon,” the “head *dragon*.” But what was the *dragon*? The word dragon appears in K. dictionaries meaning “a lord,” and Pendragon meaning “a chief governor,” but I see no hint of its derivation. I take it from the P. darh, darg; the dragon—i.e., dargon—is therefore “the protector.” The Scottish and Irish Celts also have a similar title, uachdaran, “a supreme governor, a prince,” from which the abstract term is uachdaranachd, “government, supremacy.” The stem of these words is daran, “a ruler” (cf. dragon), from dar, “to protect”; the former part, uach, is not found in G. as a simple adjective, although there is the noun uchdan, “a hillock, a steep road,” but it exists in K., where uch, uwch means “upper, higher,” with its compound goruch, “high, lofty,” from which comes the K. noun goruch, “rule, sovereignty,” and the name Goronwy, in the Welsh Triads, the “great lord of the water.” The K. uch, “upper, above,” whence uch-af, “supreme, chiefest,” uchel, “high, lofty, stately,” seems to be an ancient word, for it resembles the H. yâh-ir, “lofty, proud,” and the Ch. yuhârâ, “pride” (cf. the Ochil hills in Perthshire).

The root-form darg exists also in G.; for there is the participial noun drugh-adh, “superiority,” in the sense of “protecting,” targ-adh, “governing, rule,” and targaid, “a target,” “that which *protects* the body”—a Celto-E. word the etymology of which has rather puzzled our lexico-

graphers, for some derive it from *L. tergus*, "a hide," on the principle, doubtless, that when the Celts had a simple idea to express, a familiar object to be named, they borrowed a Latin word, for their own language was so poor in elementary words that they had to call in the aid of loan-words from the Latin! The *targe* is the primitive weapon for "protecting" the body, just as the *sword* was originally intended to "*ward* off blows."

The other root-forms, *tar* and *tri*, also exist in *G.*, for it has the nouns *tearraid*, "a police-officer," one who "protects," and *triadh*, "a lord, a prince, a chieftain, a leader," and the adj. *triathach*, "lordly, triumphant," which, used as a noun, means "a trophy." Is the *L. tri-umphus* connected with this root? The *tri* certainly is the same root-word, and the syllable *-amh* is a common adj. termination in *G.*; a noun-form *triamh*, if it existed in *G.*, would mean "something belonging to a great commander—protector—hero," which was the character of the Roman *triumphus*. Still another word from *tar* is *G. tor*, "a sovereign, a lord," which in Irish is written *torc*. From *tri* I derive also the Greek names *Tri-ton*, he who "protects, rules the waves" (*G. tonn*, "a wave," as in *Posei-don*), *Tri-ptolemus*, he who "protects or rules in battle," and perhaps *Tl-ptolemus* (a son of *Hercules*), the "hero who rules in battle." The Persian name *Tiribazus*, and the Parthian *Tiridates* have the same root in the sense of "protector, lord." *Tiribazus* is thus the same in meaning as *Pharnabazus*.

The derivation of *target* from the root *targ*, "to protect," is supported by the derivation of four *H.* words for "shield"—(1) *mâgân* and (2) *tsinnâh*, which come from *gânân*, "to protect"; (3) *sochürâh*, from a verb "to surround," hence "to protect, defend"; while the derivation of the fourth, *shčlět*, "a shield," is treated by Gesenius with

some hesitation, for he says it is so named apparently from its hardness. A more consistent derivation would take it from Ch. verb *shelät*, "to rule, to have dominion," a root which, in the Aryan languages, like *dar*, *dri*, may mean primarily "to protect." Our English words *shield*, *shelter* have the same idea of "protection," and are from the same root, for the N. *skyla* means "to cover," D. *skiul*, "a shed, a cover."

In the Norse mythology, *drottnar* was a name given to all the descendants of the *divine* races; the *drottnar* were both priests and kings; the "divine right" of kings is a very old idea; this idea pervades the Homeric poems *passim*.

Some authors derive Etr. *druna* from the old Norse *drott*, "a lord," *drottin*, "a king," *drottna*, "to rule," but *drott* is only a corruption of the Celtic *triadh*, "a ruler, a champion," which proves itself to be the older word, both by its participial form (cf. Gr. *archon*) and by its close resemblance to the S. *dri*, "to protect." A still later corruption of *drott* is the Lowland Scotch word *drottes*, which means "nobles."

To sum up. The gist of this analysis establishes (1) that the Orientals regarded their king or chief commander as their protector; (2) that the G. verb *treun*, "to protect," has antiquity enough to enable it to be the parent of the Etr. *druna*; and (3) that *druna* is the G. abstract noun *treuna*(dh) formed from *treun*.

Opinions of Others.

LINDSAY.—From *drott*, "lord," and *at drottna*, "to govern," according to Dr. Donaldson.

TAYLOR.—It may probably be derived from the Erse *dron*, "right."

EXCURSUS

(I.) On the names *Tarquin*, *Tyrrheni*, *Rasena*.

(II.) On the name-endings *-tumnus*, *-umnus*, *-unus*.

There are two topics of Etruscan inquiry which may be brought in under this section—(1) the origin of the Etruscan name *Tarquin*, and others; and (2) the tutelary aspect of some of the Etruscan gods.

I. The origin of the name *Tarquin*, *Tarquinius*, *Tyrrheni*, *Rasena*.

Here we have no friendly Hesychius to tell us what the name means when translated into Greek. We are therefore left very much to speculation; but still a careful examination of the names and their surrounding facts may produce some substantial results.

The town *Tarquinius* was one of the most ancient in Etruria; it was the source and the centre of the government and the religious discipline of the Etruscans; from it radiated the social civilisation and the civic regulations which illuminated the other cities of the League, and which, many of them, became a permanent light even in Rome itself. The rich sumptuousness of the tombs discovered near the site of *Tarquinius* attests the ancient grandeur of the place, and indicates that it was the seat of a royal race. The Etruscan name of the city was probably *Tarchenna*, for the hero—who, in Cicero's Grecian myth, figures under the name of Demaratus—*Tarquinius*, was, in the native language, called *Tarchon*, and he was regarded as the eponymous founder of *Tarquinius*. If, among the Etruscans, there was one tribe that was looked up to as of princely race, like the Ursoo class in India, or the royal families among the Persians, then the names *Tarchon*, *Tarchenna* are peculiarly apposite, for they must come from the S. dri, "to

protect," P. darg, darh, Pe. tar, "a prince," Gr. turannos, koiranos, "a ruler," K. dragon, "a governor," G. tor, torr, "a sovereign, a noble," I. torc, "a lord, a sovereign"—in short, from the same root-words as *druua*.

The K. drag- for darg- (cf. E. dragoman for P. tard-jama), or the L. torc compared with the P. darg, is a proof that the Celtic language contains a near approximation to the Etruscan name *Tarchon*, both in its form and what is likely to be its meaning. The syllable Tar or Targ occurs also in other proper names in the sense of "chief ruler," or "chief leader." In the Biblical names Tartan and Tartak, the terminations -an and -ak seem to me to be servile, and the root to be tart for targ or darg. Tartak was an idol-god of some Eastern nations, and Tartan is only an official title like the Parthian Surena (as if S. Sur-enna, P. kohr-enna, from sura, kohr, "the sun"), "a general-in-chief." The greatest of the Assyrian hero-kings was Sargon, whose name means "prince," and may be the same as targ-on. The G. tsaïrg, which, in our lexicons, is wrongly written teasaïrg, means "to protect, to defend," and seems to be from the same root as Sargon, the *ts* having taken the place of *s* as in the Bokharan word tser, "a head," for the Kurd ser and the Persian sar. The name of the Ethiopian king Tirhakah is on the Egyptian monuments written T-h-r-k which is targ; Strabo writes it as Tearkon, and Manetho as Tarakos. The H. name Teraphim, "domestic gods, as if Penates," may imply "protection," from the root dri, dere. Tarsus in Cilicia was an Assyrian city, and as the root-form tarh readily becomes tars, the name may mean the "princely" (cf. Al-caïro), the "chief" city, the metropolis. The founder of the Scythian nation was called by the Greeks Targitaus, and he is said to have been "Zeus-

born," which is the common Homeric epithet for those who were of the highest kingly race. Tarcon-dimotus was a king of Cilicia in the days of Cæsar and Pompey. Tarchetius is a mythical king of Alba, whose name is given in some of the stories about the birth of Romulus and Remus. There is Dardanus of Troy, the founder of the city, and there is, in these shadowy times, an Etruscan prince Dardanus, both of them "Zeus-born," of divine and kingly descent; this name is the same as Tartan, from the root darg. Even the Athenian Dracon, the author of the thesmic code of laws, may be only "the kingly ruler and protector." From all these considerations and examples, it is possible, perhaps probable, that Etr. *Tarchon* means merely "the supreme ruler or protector."

Further, in the Pehlevi or old Persian, tar, "a prince," is also used, like the G. sar and lar, to denote "supreme excellence" in anything; hence Gesenius translates Tartak as "profound darkness"; in S., sara means "best," and in P., sardar is "a leader," and saran is "heads, chiefs." Now, the G. toir and the K. gor are used in the same way as the Pe. tar; for example, G. leum is "to leap," toirleum is to make a "prodigious leap," beart means "a deed," toir-bheart means "a great, bountiful action"; and Toir is the G. name for the Teutonic god Thor, the Jupiter "Maximus" of the north. Similarly in K., uchel is "high," goruchel is "exceedingly high"; trwm is "heavy," gorthrwm is "very heavy." In G., toir is also written tuir, hence toirleum is also tuirleum, tor, "a lord," is tuir, and tore in its construct state is tuirc; tuir again becomes tur as in G. tur-lom, "quite bare," from the adj. lom, "bare." The r of tor, toir, tuir has in G., as in Latin-Etruscan, a tendency to change into s; hence the G. has tuisseach, "a leader," and toisiche, "a leader, a

prince, a primate, a nobleman." Although this is so, yet I incline to think that *tuisseach* is a softened form of *tuirseach*, for, after striking off the adj. termination *-ach*, there remains *tuirse*, and this is formed from *tuir* by adding the syllable *se* as in other G. words, or, indeed, *tuirse* may be called the oblique case of *tuir*.

From this investigation I infer that the biliteral roots *sar*, *dar*, *tar*, *tor*, *tur*, *toir*, *tuir*, all imply excellence and elevation, position and authority, as a leader, ruler, governor, or commander, and that the trilateral forms *tsar*, *tiar*, *tart*, *dard*—*dari*, *darh*, *darg*, *targ*, *tarch*, *drag*, *drac*—*dri*, *dere*, *tre*, *tri*, *tiri*, *turs*—of which examples have been given—all contain the same idea. The numerous forms in which this root-syllable is found in Gadhelic, and the common idea which pervades them all, seem to be proofs that both the word and the thing were national to the Celts. And it is so; for any one who knows the clan-feeling of the Scottish Gaels, the unreasoning submission rendered to the authority of the chieftain, and the deep reverence entertained for his person and office, will understand the influence of the Etruscan *Larths* and the homage paid to them as the representatives of the ancient founders of the twelve Etruscan clans. And there was in them a divinity which hedged them round, for just as *Toir* is the Teutonic god *Thor*, so the Homeric kings are all *anaktes*—a name which they have in common with all the gods.

TURRHENOI.

It is in this way that I come to regard the name *Turrhenoi*, *Tursenoi*, by which the Greeks knew the Etruscans, as indicating the "lordly" character of the race. The *Turs-enna* are to me nothing more than the "leader-people," the lordly, governing, ruling, protecting race, just

as the Kshatras in India are the lofty warrior caste,^f and the Ursoos are the royal race. The same hereditary distinctions of caste existed among the Celts, and a man's rank was known by the number of colours inwoven in his tartan dress; the kingly or supreme class had the perfect number seven, the Druids six, and the nobles four. The poet Hesiod, who lived in an age when the earlier world-notions had not yet been supplanted by innovations, divides mankind into five races, four named after the chief metals, and one the race of heroes. The *toir*, *tur*, *tar*, *lar* race is, in my opinion, the race of heroes. The Caledonian Celts, too, seem to have had among them a lordly race, from which the king was always taken; it is true we do not know much of the social institutions of these Celts, but a careful examination of what we do know leads to this conclusion. The Spanish Celts had also the name Tur among them, for one of the most powerful of their chiefs was called Turrus or Thurrus. Thucydides declares that the race which, in the earliest times, inhabited Athens was the Tursenoi, and that they were of the same family as the Pelasgians—a race extensively diffused in ancient Greece. He mentions a spot in Athens called Pelasgicon, and says that the Pelasgians of his day were “barbaroi”—that is, a people whose language was strange to the Ionian Greeks.

Another argument for the “princely” dignity of the Tur-rhenoi comes up in the Gr. word *turannos*, which means “a prince or ruler,” unlimited in his power by law or constitution; it is a designation which, like Gr. *anax*, belongs to all his household, and even to his kinsmen and his descendants—to everything Larthian; it fitly describes the sort of power which lay in the hands of a Celtic chieftain, and probably of the Etruscan Lars. This word *turannos* bears on its very face traces of a foreign extraction, for the forma-

tive termination -annos is strange to the Greek language, although not strange to the Gadhelic. The Doric form is koir-anos, which is very like the G. toir (*k* for *t*). Now, the Dorians were akin to the Pelasgians; the Etruscans, according to general belief, were Pelasgians, and the Pelasgian language was probably Celtic, therefore koiranos may be a Celtic word. The Lydians, or rather the earlier occupants of the country, the Mæonians, were Pelasgians: their royal dynasty was Heracleidan (cf. Recaranus, q.v.), and one of their princes was named Turrhenus. Thus, if the Lydians of Asia Minor and the Pelasgians of Greece were sprung from the same Celtic stock, and if the Etruscans were also Celts, there is a consistency in the ancient traditions which bring the Etruscans from Lydia and some of their notable men from Grecian Arcadia. I therefore believe that the Gr. koiranos, "a ruler or commander," kuros, "supreme power," and kurios, "a lord," are the same as the G. toir, tuir, and that the Gr. turannos and the G. tuirseach are the same root-word, only with two different terminations. Tuirseach, shortened into tuirs-k, gives the L. Turs-cus, Turs-ci, the older form of Tusci, "the noble, lordly, commanding people," and the initial *e* in the form Etrusci seems to me to be the article the, H. he, ha, Gr. ho, he. He-tursci, "the lordly chieftain race," becomes by metathesis He-trusci, Etrusci. From Etrus-ci, by striking off the servile *k* or *ach*, the country is called (Etrusia), Etruria.

Turannos, the Gr. equivalent for G. tuirseach, is the same word as the name Turrhēnoi, and is formed after the Etruscan style from the root tuir, tur, for the Etr. names Porsenna, Vibenna, Ravenna, Mæcenna, Fescenna, attest its Etruscan character, while the names Britanni, Ard-uenna, Ceb-enna, Rut-ēni are Celtic, and Ism-ēnus,

Evēnus are rivers in ancient Greece. That the Gr. ēnos (long vowel followed by a single *n*) represents the Etr. ĕnna (short vowel followed by a double *n*) will not be denied by any who are familiar with the Septuagint, and have observed the manner in which its translators write in Greek the names of the Hebrew text that have in them a *dageshed* letter. Turrhēnoi or Tursēnoi, then, is equivalent to Turrhenna or Tursenna. The root is tur, as above, but is the termination -henna, -senna, or is it merely -enna? From the forms Por-senna and Ard-uenna, I would say that the original form was -henna, which may readily change into -senna (see halen), and as readily may the initial *h* be dropped and leave -enna. I regard -henna as originally a tribal suffix similar to the Greek termination in Heracleidæ, perhaps the same root, for fead, the word from which I derive them, is, in one of its forms, feinne, which would give -henna. The G. root fead exists only in its derivative feadh-ainn, construct form feadh-na, "people, folk," where the -ainn is the usual formative. The root fead with the *f* aspirated would sound head or hiad, and this is not unlike the Homeric Pēlē-iad-es and the Ovidian Telamon-iad-es. The Heracleidæ, then, are the "Heracles' folk," just as in English we say Nor(th)folk, Sou(th)folk. Again, the construct form feadhna, softened, becomes feanna, and with the *f* aspirated henna or senna. The Turrhenna are thus the "princely, governing, protecting folk"—a name which very well suits all we know of them. The opened tombs of Etruria prove that the Rasna-Turrhenna were a princely race, for even in their last long sleep they lie, like the heroes of Mycenæ recently disinterred, in royal state, bedecked with gems and gold; their tomb-house is as sumptuously furnished as a palace. The G. writes feadhna also with one *n*, as in feine, fine, "a tribe, a

clan, kindred"; this seems to explain the controverted quantity of the *e* in Porsena, for this name may be either Por-henna or Por-heine, Por-hine, Porsenna, or Porsena. And feadhna cannot be a loan-word, for it is the Irish national tribe-name Fianna, "Fenians," and the G. Feinne, the followers of the Ossianic hero, Fingal; it appears also in the G.-I. common noun fionn-ghal, "the murder of a relative, or one of *kin*," for the E. kin itself (G.-I. cinne, A.-S. cynn) is not improbably the same word as fiadhna, Feinne, fine, inasmuch as *f* contains the sound of *g* (see fabhra), and *g* is *k*.

Rasena.

I have thus disposed of the names Etrusci and Turrhenoi; now comes the other ethnic name—*Rasena*—by which the Etruscans called themselves. As this name occurs only once—in the Archæology of Dionysius—an effort has been made to discredit the testimony of Dionysius, by supposing that his text is in that passage corrupt, and that he wrote Tarasena or Trasena, not *Rasena*. It may be so, for they had a Lake Tras-imenna (Thrasimēnus) within their borders; and if Tarasena be the correct reading, it entirely makes for my argument, for tar, as I have shown, is the root of Tar-chon, and indicates supreme authority and command. But Dionysius was a remarkably well-informed writer, and in Rome, where he spent so many years compiling his histories, he had access to the most reliable sources of Roman antiquities, and may have been acquainted even with some Etruscan families, of which there were several in Rome in his time; he is not likely, therefore, to be mistaken when he says, "But they (the Etruscans) call themselves from the name of one of their leaders, *Rasena*." This statement seems to be confirmed by, and also to

explain, the words "*Rasnas marunuch*"—in an Etruscan inscription on a sarcophagus—which are interpreted by Corssen to mean "Etruscus procurator." This interpretation, no doubt, is conjectural, but still I incline to the state of Dionysius, for the efforts to set it aside are prompted by the difficulty of accounting for the name. Here, again, we have no Hesychius to give us foothold in our investigation; so, by conjecture, I might say that *Rasena* is a transposition for Sar-ena, the Sar (cf. tar, lar, larth) implying, as before, the princely character of the race; but this also is a mere guess, and has no evidence, but only possibility, to recommend it. I will therefore take the name *Rasena* as it is, and compare it with Ch. rāsh, "a head," H. rosh, "a head, anything that is highest or supreme, a prince of the people, a chief of a family." In Persian, sar means "a head"; ras and sar are therefore the same primitive word. And so I take *Rasena* to mean "the prince-folk," "the head-men," "the leaders of the race"—a name which is very similar in meaning to Turrhenoi. A corresponding tribal name is found in Homer, Kephālēnes, which is obviously formed from Gr. kephale, "a head," as *Rasena* is, in my estimation, from ras, "a head." In the "Juventus Mundi," the name Kephālenes is said to be made up of keph, "head," and Hellenes, "Greeks." But I take the word to be Kephāl-en(n)a, like *Rasen(n)a*, both meaning "the head-men, the princes." In the same manner I understand Athēnē to be a singular form Ath-enna, the goddess "born of father" Zeus, and I take the root-syllable to be an old Celtic, Phrygian, Thessalian word, at, atta, ath-air, "a father"; Sabine, attus, "a father"; Tatar, Attila, "father-like."

The G., also, has names analogous to *Rasena* and Turrhenoi in the sense of "princely supreme." The proper name

Tossack or Hossack is a corruption of G. *tuisseach*, *toisiche* (q.v.), "a leader, a prince," and from the same root a numerous sept in the Highlands of Scotland is called the Mac-in-tosh-es, "the sons of the chief or prince." It was also a name of dignity in old Ireland, for the Annals of the Four Masters tell us that King Ollamh Fodla appointed a Taoisech over every barony. The name Kinnaird also means "the chieftain," from the G. *ceann*, "a head"; from *ceann* are formed several words analogous to *Rasena*, as *ceannard*, "a chieftain, a commander-in-chief," *ceann-cinnidh*, "a chieftain, the head of a clan," *ceann-feadhna*, literally "head of the folk," "a chieftain, a leader, a commander." Now, if we take this word *ceann-feadhna*, and for *ceann*, "a head," substitute *ras*, "a head," we have the Etr. (*ras-feadhna*, *ras-henna*) *Rasena*. It is true that modern Gadhelic has not the word *ras*, "a head," but it has *ros*, which, however, is restricted to mean "a promontory, a *head-land*," with a lofty rock upon it. It is, notwithstanding, the same word as *ras*, for while the H. has *rosh*, "the head, highest, supreme, a prince," its Arabic form *ras* is also used to mean "a promontory."

And not only were there "head"men in Etruria of old, but the Russians are "head" men, for in H. their name is *rosh*, "a head."

And, further, the H. *rosh* means also what is "first and foremost," "a beginning" of anything; in this same sense the G. uses the word *tus*, whence K. *tywysog*, "a chieftain, a leader," *tywysog*, "to lead," L. *duco*.

The "princely" elevation of the *Rasena* gave occasion and point to the Horatian compliment, "*Mæcnas atavis edite regibus*," for Mæcnas was of Etruscan extraction, and his tribal name Maikenna may be equivalent to "the hero-folk," from G. *maith* (*mait*, *maik*), "a hero."

Several writers who have tried to explain the meaning of the name Turrhenoi, make it an offshoot of *L. turris*, "a tower," as if "tower-builders." But the Etruscans were not the only tower-builders in the world, for there are such towers in Hindostan, many in Ireland, and two in Scotland. The Horatian "*regumque turres*" implies that towers were the common mansions of kings; the Etruscans built towers because they were kings; they were not kings because they built towers.

From all these considerations, therefore, I conclude that the *Rasena* were "the high, princely race," a race of chieftains much in the same way as the Highlanders of Scotland were a race of clans, each ruled by a chieftain who was veritably a *turannos*, and had the power of the *fusces et secures* (q.v.)

Lucumo.

Finally, before leaving this first head of this Excursus, let me refer to another Etruscan title, *Lucumo*, plu. *Lucumones*. This is the Latin form of an Etruscan designation which belonged to the chiefs of the tribal states of Etruria, and from among these *Lucumones*, one man was annually chosen to be nominal head, Pendragon, as it were, of the whole country. This arrangement, as we have seen, existed among the British tribes, and the kingship of the old Norse tribes, also, was originally an elective monarchy; so was it also in the Germanic confederation.

The Etruscan form of the name is *Lauchmé*. Here the *mé* is a suffix, for the stem of the word is *Lauch*, *Luc*, as in *Luc-ius*, *Luc-er-es*. In *Lauch* I recognise the *G. laoch*, "a hero," which word will engage our attention, in another section, as the root of *lachar*, "a vulture," "the hero-bird," the sacred bird of the Etruscans. As among

the ancient Etruscans, so among the modern Gaels, their great men are all heroes, and the variety of words used to mean "hero" in G. shows that the Celtic mind is apt to hanker after distinction and glory. "La gloire" is still a phantom which charms the eye and draws forth the longings of the Celtic nature.

But while I do not doubt that the Etr. lauch is the G. laoch, I hesitate to decide on the meaning of the mé in *Lauchmé*. If I follow the Latin form and write it mo, I take it to be the G. mor, "great," old E. moe, whence E. more, most (as if mo-er, mo-est). It was a common idiom of the Etruscan language to drop the final consonant in such a word as *Lucumon*; instances of this kind in other languages are A.-S. fian, "to hate," E. foe and H. Nabo for Nabor. The adj. mor, "great," is frequently used in G. compound words, as mor-shar, "a mighty hero," mòr-flaithean, "great chiefs," and from laoch itself the G. has the adj. laochmhor, meaning "heroic, chivalrous." It may be objected that, although this derivation may suit the L. lucumo, yet the termination mé in the Etruscan form of the word, cannot well be formed from mor. But when I remember that in other ancient languages the é sound exists, as in Zend meh, mæ, S. maha, P. mih, Gr. meg-as, all meaning "great," the P. mih also meaning "powerful," I think it probable that mé may have existed in G. as an older form of mor. The P., from mih, forms Mogh, "a Magian," "a great man," and the Ch. has Mag in the same sense. *Lauchmé* is therefore to me "the great hero," "the powerful warrior."

The G. laoch seems to be connected with the H. lâchâm, "to fight, to war," from which comes Lachmi, "the warrior," the name of a brother of Goliath of Gath. This proper name Lachmi is very like the Etr. *Lauchmé*. The use

of laoch, "a hero, a champion," in this Etruscan title has a parallel in the G. galgagh, "a champion," which is given as the name of the Celtic chief, Galgacus, who was leader of the united Caledonians in battle against Agricola. It has also a parallel in the Persian name Artaxerxes, which, according to Herodotus, means "the great warrior," from arta, "great, strong, powerful" (cf. G. ard, "high, noble"), and P. kshatra, "a king," S. k'satra, "one of the military order or caste." It is possible that laoch, root lach-, is the same as the old Norse lægga, "to beat," whence the Ger. schlagen, "to beat, to kill," E. slay, G. slachd, "to beat, to thrash," A.-S. Scotch, "to lick."

In Job xxxvi. 22, the Septuagint translates the H. môreh by Gr. *dunastes*, "a lord"; in the same sense the Syriac has mor, the Ch. mârâ, the Talmud mâr, and the Ar. marun; the Syrians, also, according to Philo, called "a lord" marin. May not these words be more appropriately referred to the root mæ, mœ, mor, "great," than to H. môreh, "a teacher," or mâra, "to be fat, to be strong," as suggested by Gesenius?

II. THE NAME-ENDING -TUMNUS, -TUNUS, -UNUS.

The second topic of inquiry in this Excursus is the signification of the name-ending -tumnus, which occurs so frequently in Etruscan and Roman mythology.

If we compare the names Voltumna, Vertumnus, and Tolumnius, which are certainly Etruscan, with Portumnus, Vitumnus, Pilumnus, Picumnus, which are found in the Roman mythology, we conclude that the constant part of these names is either -tumnus or -umnus. A similar termination we have in the names Portunus, Fortunus, Fortuna, Mutunus, Tutunus. If we now proceed to inquire what is the force of this ending, I first observe that, as the

names Portumnus and Portunus are used indifferently for the same deity, -unus must be only a softened form of -umnus; then, as Portumnus, Vitumnus, Fortunus are known to be presiding guardian deities, it is probable that the termination -tumnus and therefore -tunus denotes tutelary protection; and lastly, as -tumnus cannot be traced to any root-form in Latin, it is possible that it comes from the Celtic through the Etruscan.

The spirit of the religious system of the Romans was polytheistic; it was also tutelary, for even the most secret operations of nature had their presiding deities, each its own. Any one who has read the early Christian fathers, especially Arnobius and Tertullian, and has marked their denunciations of the heathen gods, will remember how they ridicule the minuteness with which the Romans ransacked the realm of nature for gods with which to replenish their Pantheon. Nor were they alone in this respect. The Persian religion, too, had its beneficent and its malign powers; he who would fare well in life must invoke the protection of the Supreme Ormazd to save him from evil; and not only Ormazd, but special and lesser deities who presided over the house, the field, and the other departments of daily activity, would also grant protection to their votaries. "The mythology of the Finns is flooded with deities. Every object in nature has a genius, which is supposed to be its creator and protector. These spirits are not tied to these outward objects, but are free to roam about, having a body and soul, and their own marked individuality. Nor does their existence depend on the existence of a single object. This mountain-ash, this stone, this house, has its own genius, but the same genius cares for all other mountain-ashes, stones, and houses" (Max Müller).

The Babylonian and Assyrian nations, which, like the

Etruscans, were eminently religious, always named their royal children from some god under whose protection the child was placed. Thus, according to Rawlinson, Ass-hur-izzir-pal means "Asshur protects (my) son," Sharezer, "the king protects," Nabo-nassar, "Nebo protects," Nabopolassar, "Nebo protects (my) son," Neriglissar, "Nergal protects the king." The Greeks, also, knew the name—the regulating protection—but not in its religious aspect; in their public games and dances they had an *ais-umn-ētēs*, "a president," "a master of the ceremonies," whose duty it was to "watch over" the company, and to see that everything was done rightly, one who took care that the *aisa* of the thing was duly observed.

(1.) Having thus established the existence of the idea, we now turn to the name for it, and ask where it has come from. The Ar. has *amán*, *amání*, "protection, security," and the H. has *shâmār*, "to keep, watch, guard" (as, a flock, a house, cattle), "to reserve, to observe, attend to, honour, worship." The G. has *coimhead*, "to keep, preserve, reserve, observe, watch," which in its meanings is identical with H. *shâmar*. The G. *coimhead*, if we substitute *t* for *k* (see *teine*) would give *toimean*, *tum-n*, whence *-tumnus*, in the sense of a presiding genius or divinity. This derivation is sufficiently satisfactory, but I am rather disposed to take *-tumnus* from the verb *tearuinn* (q.v.), "to save, to protect," which, by the insertion of the letter *m*, as in *for-m-er* from *fore*, *out-m-ost* from *out*, becomes G. *tearmunn*, "protection, defence"; this also would give *turmun*, *tum-n*, whence *-tumnus*. The name *Portumnus*, then, is made up of *Port-* and *-tumnus*, and means the protecting genius of harbours; *Vitumnus* (*Vit-* and *-tumnus*) is the deity that presides over life and its functions; *Vertumnus* ("Deus Etruriæ princeps," says

Varro) "is the god of change" (G. *ur*, *uir*, "new, fresh," *uair*, "time, season"), specially the changes of the seasons and of vegetable life. *Vertumnus*, *Vortumnus* is usually derived from L. *verto*, "I turn." But considering the functions of *Vertumnus*, for he was the deity of mercantile exchange, as well as of the changes in nature, his name ought consistently to be formed from *muto*, "I change," not from *verto*. I therefore dismiss the common etymology, and find that the G. root *ur*, from which comes *uair*, "time, season" (L. *hora*), *uraich*, "to refresh, renew," and *urail*, "fresh, flourishing," is a fitter root by which to express all the attributes of *Vertumnus* (*uair-tumnus*). This god was held in high honour in Rome; he had a temple in the *vicus Tuscus*,—an evidence of his Etruscan origin,—and for him the whole city kept holiday on the 23rd of August.

(2.) Again, if we aspirate the initial *t* of *tumn*, the *th* in G. is sounded *h*; it is then dropped, or in composition becomes quiescent. Or we may drop the *t* as in E. *rein*, from L. *retineo*, and Gr. *ker-ōs* for *ker-a-t-os*. Thus I account for the names in *-umnus*, with the *t* suppressed; hence we have not only *Vol-tumna*, the Etruscan *Minerva*, as I suppose, but also *Vol-umnus*, as if *Vol(th)umnus*, the controlling deity of the "will." In the Homeric poems *Athēnē* has always an intuitive sympathy with the "will" of Zeus, and operates directly on the "wills" of mortals, specially of kings. In Etruria, *Minerva* was, as in Greece, one of the most exalted of the country's deities, for at her *fanum* or holy mound all the tribes of Etruria assembled for their national sacred rites and for the transaction of such business as affected the common weal. With this I compare the Irish conical hill or mound of Tara (? root *tar*, "to protect") and the assemblies or parliaments of the Irish

tribes held there. Voltumna, then, is the goddess of the "will," from the root vol, vel, in G. aill, "desire, will," L. volo, velle. The similarity of L. velle and G. aill is so unmistakable that objectors will say that aill is borrowed from the Latin, but it cannot be that so simple an idea should have been expressed in an old language like the Gadhelic by a loan-word. Another G. word for "desire, will," is mian; so mian and aill (vol) are identical in meaning, and, if my view is correct, Minerva and Voltumna are two names for the same divinity, but, like *Ausel, Usil*, in different aspects. Voltumna represents her direct influence on the "will" of men, determining their purposes, and their pleasures even, as in the Iliad and Odyssey everywhere; but Minerva is the dawn, the offspring of Jove's "desire" to struggle with the powers of darkness and of night, and to recover his wonted supremacy in the sky; this I have endeavoured to show under the word *Phu-phlunth*. I would therefore regard the name as Mian-air-amh, Minair-av, Minair-va, the goddess who is "sprung from the desire of warfare," for amh is the common adj. termination in G., and ar, air means "warfare," whence L. arma, "arms," as if ar-am(h), "all that belongs to warfare." This derivation suits the myths which represent Minerva as springing in full armour from the head of Zeus. It also coincides with the ancient traditions which connect Minerva with Mens, for G. mian is the L. mens. Arnobius says: "Do you falsely say that you (Minerva) were born a goddess from the head of Jupiter, and persuade very silly men that you are reason?" And, in discussing the theology of the ancient Egyptians, a modern author says: "In one form the deity was Amun, probably the divine mind in operation, the bringer to light of the secrets of his hidden will; and he had a complete human form, because man was

the intellectual animal,¹ and the principal design of the divine will in the creation " (Wilkinson).

Besides Volumnus, there are other guardian spirits with similar names; Picumnus and Pilumnus are the twin-brothers who are beneficent to infancy; here *pic-* may be the G. *cioch*, "the pap, the breast" (*p* for *k*), and *pil-* may be the same root as *fil-ius*, but it is more likely to be G. *peill*, now written *s-peill*, "to swaddle," from *pill*, *fill*, "to fold, to wrap up." As these two gods were supposed to be, when invoked, propitious to a *newly-born* child, I think that the breast and the swaddling-band are the most fitting objects from which to take their names. Again, there must have been an Etruscan divinity called Tolumnus, for Tolumnius, in the designation *Lars Tolumnius* king of the *Veientes*, is a kingly name, formed after the Persian and Median fashion from the name of a divinity. Tolumnus, as I take it, is the tutelary *scarabeus* or "beetle" much used by the Etruscans as an amulet or charm; heaps of these, made of costly jewels and in rich settings, have been found near some of the chief cities of Etruria. The beetle was in Egypt and Etruria an emblem of the fertilising influence of the sun. The G. *daol* means "a beetle," *duil* is "a creature," and *duile-amh* is an old word, which means "the god of creation."

(3.) Now comes the termination *-tunus*, as we have it in *Mutunus*, *Tutunus*, *Fortunus*, *Fortuna*, for that there was a *Fortunus* as well as a *Fortuna*, like a *Deus Lunus* and a *Dea Luna*, appears from the worship of *Fortuna virilis* among the Romans, and from coins which bear the image of a bearded Fortune. The *-tunus* I take from the G. verb *dion*, "to shelter, protect, cover," which is a word now in common use, and may be a corruption of *tearuinn*,

¹ Cf. my derivation of *L. homo* from G. *smuain*, "to think."

from the root *tar*, as before. In this light, *Mutunus* and *Tutunus* might be written *Mut-tunus* and *Tut-tunus*.

The position of *Mutunus* in the Pantheon may be gathered from what the patristic fathers say about him. Augustine says: "Let him be *Mutunus* or *Tuternus*, who among the Greeks is called *Priapus*." Lactantius says: "*Tutunus* before whom brides sit as an introduction to the marriage-rites." Arnobius calls him *Tutunus*, and is much more explicit in identifying him with *Priapus* and the *phallos*. He says: "Is there also *Tutunus*, on whose huge members and horrent *fascinum* you think it auspicious, and desire that your matrons should be borne." From these passages it is evident that *Mutunus*, *Tutunus*, *Tuternus* are only different name-forms for the same divinity, and that he was the giver of fecundity. The form *Tut-ernus* proves the root to be *Tut*; and *-erna*, *-earna* is a common adj. termination in G. The roots, then, are—*Mut* and *Tut*. Now, in G. *bod*, *buid* (cf. E. *bodkin*)—that is (*m* for *b*, see *tuber*), *mod*, *muid*, and *cod*, *cuid* (A.-S. *codde*),—are unsavoury words, in meaning not unlike *phallos*. *Mutunus*, *Tutunus* is, therefore, the deity who presides over the "*bod*," or, which is almost the same thing, the "*cod*," and thereby bestows sexual fertility.

Portunus or *Portumnus* is the god of harbours; he "gives to the sailor perfect safety in traversing the seas," and secures a happy return. These two names afford evidence that *tunus* and *tumnus* are the same word. But the Greeks called him *Palæmon*, the latter part of which name is, I think, the verb *aman*, "to protect" (q.v.), and the first syllable is G. *cala*, "a harbour" (*p* for *k*).

Another word-name is *Fortuna*, a deity much worshipped by the Romans. To determine whether this name is *Fort-tuna* or *For-tuna*, we must ascertain whether the

root is for or fort. But first let us consider the character of Fortuna.

The extensive popularity of the worship of the goddess Fortuna, "chance, luck," throughout the Roman State is one distinguishing feature of the indigenous Italian religion, for Gr. Tuché, "chance," although worshipped in various parts of Greece, never had such homage and reverence paid to her as were given to Fortuna in Rome, where, according to Plutarch's story, she was permanently domiciled. The worship of this divinity was Etruscan, for, under the name of Nortia or Nursia, she had a famous temple at Volsinii, which Cicero says was older than the days of Romulus. Across the Tiber, in the Latin territory, her worship established itself at Præneste and on the coast, among the Volsci, at Antium, where also she had a famous temple. "The goddess who ruled her grateful Antium" amassed much wealth there through the offerings of her pious worshippers, but, like similar hoards of more modern date, this wealth suffered serious diminution when the exigencies of the State called for a "benevolence." Both Præneste and Antium had their "*sortes*" associated with the worship of Fortune. At a later period of Roman history these two towns had so high a repute in this mode of divining that emperors of Rome, men of rank, and foreign potentates were eager to consult the "*sortes Prænestinæ*" and the "*sortes Antiaticæ*." The name Nortia, Nurtia may be the G. an uair dia, "the goddess of time and change,"—of time, for a nail was publicly driven into the wall of her temple at Volsinii every year to mark the lapse of time (G. uair, "time, season"); and of change (G. ur, "fresh, new"), for Fortune is a fickle goddess, "*læta sævo negotio*,"—"nunc mihi nunc alii benigna."

As "the Romans ascribed their greatest successes to

Fortune, and regarded her as a very great deity," we naturally ask what was the impelling cause which led them so to glorify Fortuna, a female divinity. The desire to obtain plenty, and riches, and honour, prosperity in peace and war, scarcely accounts for this excess of devotion; I see in it an ancestral worship transmitted to them by the Etruscans, who themselves brought it with them from the East. At the very hour when Romulus, yoking together an ox and a cow, and attaching them to a bronze plough, was marking out, by a deep furrow, the limits of that city which, under the smiles of Fortune, was in due time to be the mistress of the world; ay, and for many generations, too, before the age of Romulus, the people of Babylon and of all the East were "spreading a table for Gad, and filling mixed drinks for Meni." These *lectisternia* and libations were in honour of Gad and Meni, who were regarded among the Eastern nations as the greater and the lesser "good fortune," the givers of luck and prosperity. The names Gad and Meni both mean "that which is apportioned, cut off, assigned to one as his fortune." The Arabs call them *es Sîdani*, "the two fortunes." At a later time the name Gad came to signify any protecting divinity; hence in Pehlevi the royal title Gadman is nearly equivalent to "His Majesty." In Phœnicia and elsewhere Gad was called Baal, Bel, as in the name Baal-Gad, which is as old as the fifteenth century B.C. The Tyrians called him Mal-kereth (in H. *melek*, "a king," and *kir*, "a city"; in G. *mal*, "a king," and *cær*, "a city"), "the king of the city," and the Greeks took him to be Heracles. Some writers have endeavoured to show that Gad and Meni are the Sun and the Moon, that Gad or Baal is the sun-god, and that Mën is Deus Lunus, while Meni is Dea Luna, Geneitè Manè (Plutarch), Genita Mana (Pliny), Dea Mena (Augustine), all of which were much worshipped in Syria, Phœnicia, and Egypt

as fate-deities. It is possible, however, that the Semitic races looked on Jupiter and Venus as the givers of fortune, while the Hamites and the Aryans regarded the Sun and Moon in the same light. Now, since Baal, Bel was widely worshipped in the East as the god of Fortune, and that as early as the days of Joshua, the Pelasgians, who came from the East, it may be, about that time, may reasonably be supposed to have brought this worship with them into Greece and also into Etruria, if the traditions which represent the Etruscans as Pelasgians are correct. The name Pelasgi itself—about which so many conjectures have been offered—may mean “Bel’s worshippers” (Bel and Gr. ask-ein, “to worship,” “colere numen”) or “Bel’s people” (Bel and Gr. laos, G. aos, “a community, a tribe”)—which has the merit of being another conjecture. But, passing to facts, the name Bel was a popular one in Etruria, for many of its chief towns bear the name, as Fel-sina, afterwards Bononia, now Bol-ogna, the capital of the Etruscan confederation beyond the Apennines; and in Etruria proper the towns Vel-athri (Volaterræ), Vel-su (Vulci), Vel-zna (Volsinii)—all of them of great antiquity and importance. The Norse Balder has the same initial syllable, as have also such English topographical names as Pol-stead, Pole-brook; and there is the well-known fact that the Scottish and Irish Celts were worshippers of Bel as a sun-god, and had their Beltane (“Bel-fire”) rites on the 1st of May. In an old Welsh liturgical hymn Bel is described as a “bestower of gifts”—that is, fortune,—and Britain is called his island, “ynys Fel.”

The British Druids adored Bel as their supreme god, and and the G. form of his name, when inflected, is Bheil, sounded Vel, as in the word gabadh-bheil, “the jeopardy of Bel,” the fire-ordeal of the Druids, practised also by our Anglo-Saxon forefathers. This insensibly carries the mind

back to that noble scene on Mount Carmel—noble in the impressive grandeur of all that the eye could command, both of earth and sea and sky—noble by the presence of royal rank and priestly pomp—noble in the anxious expectancy of the thousands who clustered there round the chosen ordeal-ground, where the priests of Baal wearied themselves in vain, calling on their sun-god to show his power, by sending fire, a manifestation of himself, to consume their sacrifice—and noble, too, in the calm majesty of the one man who knew that his prayer would be heard, and that no physical obstacles, not even floods of water, could prevent the descent of that sacred flame which had once enveloped a bush without consuming a leaf or a single twig, but would now lick up in an instant the water and the wood and the sacrifice, and prove before the eyes of an apostate nation that “Jehovah, He is God.”

The gabhadh-bheil was a direct appeal to the deity to prove the innocence of the accused by asserting his power over the element, fire, which was peculiarly his symbol. The Etruscans also were worshippers of fire, and of the various forms in which the fire-gods showed themselves, such as *Tina*, *Sethlans*, *Usil*, *Summanus*. Now, the G. inflected form of Bel is exactly the same as the essential part of the town-names already mentioned; and the -sina, -sinii in *Felsina* and *Volsinii* I take to be the same as in *Rasena*—that is, the G. construct form *fenna*, *senna*, “people.” *Volsinii* would thus mean the town of “Bel’s people,” the town of the Pelasgi. This possible connection of the Pelasgians and the Etruscans with the worship of the god Bel deserves a fuller examination, but the discussion of it would draw me away from my Etruscan words. I would only add that, as the Greeks observed an identity between their god Heracles and the Tyrian Bel, and as Hercules was a national

god in Etruria and Rome, it is not unreasonable to suppose that the name Bel was Etruscan also.

In connection with Bel, I may be permitted to say here that I strongly believe the name *Velathri*, the "lordly Volaterræ," one of the oldest and noblest of the Etruscan cities, to be equivalent to G. Bheil-cathair, "the capital city of Bel"—a name which well suits all we know of its history and importance. Of the many forms which the H. kir or kiriath, "a city," assumes in the Aryan group of languages, the G. is the only one which has the *th* of -athri; the termination -ri is the S. equivalent of G. -air, and if the *c* of cathair be softened into *h*, the city-name becomes Vel-hath-ri, *Vel-athri*.

Now, what is the root-form of Fortuna? Is it for or fort? The Latin Fors, the goddess of "Chance," suggests a comparison with the Etruscan Lar-s, and the probability that the *s* in Fors represents the Etruscan formative -*th*, as in Lar-*th*, and that the root is For. We have already observed that the name Gad, "Fortune," is formed from an original root meaning "to cut into, to cut"; in the Semitic languages this root has many forms, as gad, gaz, kats, kas, chats, chaz; its Aryan cognates are L. cædo, scindo, Gr. schizo. The "Fortune" goddess-name, Meni, has also a similar derivation, for it comes from mânāh, "to divide, to allot, to assign," with which compare the Gr. verb meïromai, "I receive my portion," and moira, "one's portion, lot, fate"; thus both words for the "Fortune" deity, Gad, Meni, mean "that which is allotted or assigned as one's portion." The H. has another root-verb, karats, "to cut off, destroy," of which other forms are karach, kara, "to meet, to happen," whence kareh, "chance, accident"; still another form from the same root is karob, "near, short." From the root kar, in the sense of "cutting," come the Gr. keiro, "I shear, cut

short, cut off," and Kēr, "fate, destiny, the goddess of death and fate." The root *kar* in passing into *G.* becomes *gearr*, "to cut," whence *gearrag*, "fortune, fate, destiny," and the adj. *gearr*, "short," which in its derived forms takes the spelling *goir*, *gior*, as in the participial form *goirrte*, "shortened," *L.* *curtus*. With the *H.* *karob*, "near," corresponds the *G.* *gar*, "nigh, near at hand," and with the *H.* *kareh*, "chance, accident," corresponds the *G.* *s-giorradh*, "accident." From all this it appears that the Oriental root *kar* becomes in *G.* *gearr*, *goir*, *gior*, and even *s-giorr*. Now, *goir*, transferred to Italy, may be *foir*, *for*, as we have shown already (see *fabhra*), there lurks in the Latin initial *f* an unobserved sound of *g*. Therefore, taking *Foir* as an Etruscan word, and adding to it the personal formative *th*, we have *Foir-th*, *L.* *Fors*, "the goddess of Chance"; and from that comes *For-tuna*, the deity who "presides over fate, lot, destiny, fortune," *Fors*, again, by changing *f* into *s* (see *halen*), gives *L.* *sors*, "one's lot or condition." If this view is correct, *Fortuna* is not a mongrel word, Latin with a Gadhelic termination, but it is wholly Celtic.

(4.) The next and last form of the termination -*tumnus* is -*unus*, which is formed from -*tunus*, like -*umnus* from -*tumnus*, by aspirating the initial *t*. Of this I give as examples the names *Faunus*, *Inuus*, *Epona*, *Pomona*, *Vacuna*.

Faunus is a mythical king of *Latium*, earlier than the time of *Evander* and *Hercules*. He presides over flocks and herds, and is also endowed with the spirit of prophecy. The pastoral occupants of the country hamlets poured forth in crowds on the 5th of December; for then his festival, the *Faunalia*, was celebrated with dancing and much noisy mirth. *Livy* says, "*Nudi juvenes—per lusum et lasciviam currebant*," and *Horace*,

“Faune, Nympharum fugientum amator,

* * * *

Ludit herboso pecus omne campo,
Cum tibi Nonæ redeunt Decembres,
Festus in pratis vacat otioso
Cum bove pagus.”

Like the Greek Pan, of whom he is the Italian representative, he frequents the woods and groves, from which he sallies out on maidens passing by, and is thus the author of sudden fears. Hence, there were many Fauns, many forms in which these fears assailed the mind; and Fauns and Satyrs are associated as beings of the same kind, monsters at once goat and man. The goat seems to have been the favourite emblem of Faunus, for on ancient gems he is seen affectionately conversing, nose to nose, with a huge shaggy goat. As a prophetic deity, his devotees must seek him in a grove and near a fountain, at the dead hour of night; after slaying the victims, the priest must lay himself down to sleep, stretched upon their skins; he will then hear strange sounds, and see fleeting images of things; thus the god communicates his will. The Gaels had among them a similar mode of obtaining a knowledge of the immediate future.

“Brian an augury hath tried,
Of that dread kind which must not be,
Unless in dread extremity,
The Taghairm called; by which, afar,
Our sires foresaw the events of war.
Duncraggan’s milk-white bull they slew,

* * * *

That bull was slain; his reeking hide
They stretched the cataract beside,
Whose waters their wild tumult toss
Adown the black and craggy boss
Of that huge cliff whose ample verge
Tradition calls the Hero’s Targe.

Couched on a shelf beneath its brink,
 Close where the thundering torrents sink,
 Rocking beneath their headlong sway,
 And drizzled by the ceaseless spray,
 Midst groan of rock and roar of stream,
 The wizard waits prophetic dream."

As to the etymology of the name Faunus, I have elsewhere suggested a possible connection between Faunus and the G. adj. math, "good." But I think there must have been two deities with names somewhat similar, which names ultimately coalesced into one, Faunus—the one deity prophetic, the other merely tutelary. In this latter aspect, I would take Faunus to be Fa-unus where the Fa is the G. ba, "cows," A.-S. Scotch fe, "cattle," especially sheep and goats," Ic. fe, N. fæ, A.-S. feo. Faunus, then, is the deity who protects the "cattle," the small cattle, the sheep and the goats. The singular form of ba is bo (L. bos), and cognate is G. boc, buic, "a buck, a he-goat," from which, used in the same sense as A.-S. feo, I take the L. pec-us, pec-unia, "wealth, property," which originally lay in flocks and herds. Not only so, but in the heroic ages the ox was the unit of value in commercial exchange; and so in the Homeric poems, a skilled woman-slave is valued at four oxen, and the prizes in the athletic contests are so many oxen or their price. Æschylus also asserts that the figure of an ox was stamped on the earliest coined money. In G. the oblique form of bo, "an ox," is boin; and from this I take the L. mon-eta, "money" (*m* for *b*, see tuber); and so L. Juno Moneta and Gr. boōpis Hērē have the "ox" idea in common.

Livy tells us that when Evander had established the worship of Lycean Pan on the Palatine, the Romans called the god Inuus. This seems to imply that Inuus is a name

taken from the earliest elements of the language of Rome, and that in meaning it is the equivalent of the Greek Pan. Now, the Arcadian Pan is properly the protector of sheep, and goats, and rams, and lambs, for "Pan curat oves," and he is described as "semicapæ," with goats' feet, and tail, and horns. In the Roman mythology, the larger cattle were under the protection of Pales, at whose festival, on the 21st of April, the shepherds had ceremonies of purification by fire, remarkably like those of the Celtic Beltane. If we consider the tendency of the Romans to multiply their gods by assigning peculiar subordinate functions to each, so that no operation of nature, no human affection, no craft or trade might be without its presiding deity, we may regard Pales, Faunus, and Inuus as a threefold division of the labours of the Arcadian god. Pales has charge of the large, horned cattle, Faunus protects the cows, the sheep, and the goats, while Inuus cares for the lambs, and generally the young of Faunus's flocks and herds. I would therefore derive the name Inuus from the G. uan, "a lamb," Arm. oan, Corn. on, K. œn, plu. ŵyn, and although the termination -uus is not uncommon in Latin, and has apparently no special significance, as in ingenuus, arduus, &c., yet in Inuus I suppose it to have the same force as it has in ædi-tuus, the "custodian" of a temple, and in Pala-tua, the "tutelary" goddess of the Palatine hill, where Pales dwelt. Here the stems are æd- and Pal-, and the -tuus is the same as -tumnus, "the protector," for an older form of ædituus is æditumus, which again must be a softening of a still older form, æditumnus. A Roman peasant, frequently pronouncing the word uan-umnus, "the protector of the lambs," would soon drop into yinŭmus, and then Inuus.

Arnobius says, "Pales and Inuus are set as guardians over the flocks and herds." Here Inuus takes the place of Faunus,

and if Faunus and Inuus are only two names for the same deity, as seems likely, I would derive the name Inuus from old G. aodh, "a sheep." The *dh*, changed into its liquid *n*, would make the word aon, which is much the same as uan above, and this, with -uus added, as before, would give Unuus, Inuus. In either view, I therefore claim Inuus as a Gadhelic name.

There is one other name which I would introduce here, but I do not attach much importance to it in this discussion, for I am not sure of its antiquity or of its nationality. It is the name Epōna, the "tutelary" deity of "horses" and asses. It may be the Gr. hippōn, but this means "a place for horses," and does not contain the notion of tutelary protection. And as Pom-ōna, "the goddess of gardens and their fruits," is not Greek, the stem being unmistakably Latin, so Ep-ōna I consider a Grecised form of Ep-una, with which compare Vac-una, "the goddess of leisure." The root Ep- is the G. each, "a horse" (*p* for *k*), and is another proof that L. equus, "a horse," is more directly connected with the G. than with the Gr. hippos.

CHAPTER IX.

TERMS USED IN RELIGION.

1. **Fanum**, a Temple.
2. **Favissa**, a Crypt.
3. **Lituus**, an Augur's Wand.
4. **Æsar**, a God.

1. **FANUM**, *a Temple.*

Fanum, *templum*, and *delubrum* in Latin are all used to signify "a temple," but with some difference in meaning, for we have such expressions as "*pro patriis fanis atque delubris*," "*fana ac templa*." The derivation of *delubrum*, from the root *luo*, "I wash," seems to point to a place of expiation, lustration, purification; hence it comes to mean "a holy place, a temple." But as *fanum* and *templum* are primary root-words in Latin, we have no help from etymology to enable us to distinguish their meaning. It is evident, however, that *templum* is a word of wider signification than *fanum*, for it is applied to the space in the heavens marked out by the augur's wand, when he wished to take omens, and also to the augur's tent; in many passages in Roman authors it is used, without any reference to religious observances (as, "*lucida templa cœli*," "*templa Neptuni*," "*templum mundi*"), to mean a circular expanse, an open spot, from which an extensive circle-view could be obtained; but *fanum* is always a sacred enclosure dedicated

to some deity, and is equivalent to Greek *temenos*. It is not very clear whether the augur's *templum* in the sky was always a circular space or sometimes of another shape, for it is described merely as a *locus finitus, circumscriptus*, but the augur's tent, which was also called *templum*, must have been round, and the *pomærium*, enclosing a space regarded as a *templum*, within which the auspices could be taken, was also round. The Assyrian and Babylonian temples were round, built in stages, and at their top was a round tower containing the shrine. The earliest of human abodes were circular in form, the earliest temples were circular, and the circle is the all-potent spell within which the powers of evil must not appear. This mysterious virtue in the circle springs from its being an emblem of the Sun, who at his coming forth from his night-chamber, drives away all the powers of darkness. Hence, also, "the circus is consecrated to the Sun, whose *templum* stands in the middle of it, and whose image shines forth from its temple-summit, for they have not thought it proper to pay sacred honours underneath a roof [the circus was open to the sky] to an object which they have, itself, in open space" (Tertullian).

Before any sanctuary could be built, the augur made his observations in the usual way, and if the signs were favourable, the temple was built on the spot, I imagine, where the augur's tent, called *templum minus*, had stood; hence, when a temple was to be desecrated, it was the foundation only that was ploughed up. I would thus restrict the name *templum* to the building itself and the necessary appurtenances, while *funum* would then mean the whole space, itself circular, which lay around the temple, and was dedicated to the deity. In this view I have no difficulty in tracing L. *templum* to the G. *tiomchioll*, *timchioll*, "to surround," or, as a preposition, "round about," for, by

the usual change of *k* into *p* (see *pinna*), *tiomchioll* becomes *tyempeul*, whence *L. templ -um*. This *G.* word is composed of *G. tiom*, "time," implying "revolution" (cf. *G. iom*), and *chioll*, which is the *H. chûl*, "to wheel," root *gil* (q.v.) The *G. tiom* may become *ciom*, *k* for *t* (see *teine*), and this, with the root *car* (q.v.) prefixed to it, makes *carciom*, "round about in a circle," which is the *L.* preposition *circum*. The *tiom* is connected with the *H. kaph*, *nakaph*, "to surround," often used with respect to time as "going round." Thus the *G. tiom*, *tim*, "time, a season," *N. timme*, "an hour," come from *kaph* by substituting *t* for *k*, and *m* for *p* or *b* (see *teine* and *tuber*); besides *kaph*, the root-verb *car* also means "to go round," and from it I form a noun *cuair*, *chuair* to mean "time," *L. hora*, but *cuair*, *huair* is now softened in *G.* into *uair*, "an hour, time, season, weather" (cf. *L. tempestas* and *tempus*). A compound of *uair* is *G. tiomchuairt*, and from this I form *L. tempus*—that is, *tempor*—by substituting *p* for *k* (*ch*, *c*), and dropping the final *t*, which, indeed, should not be there, for the root is *uair*. Although the *G. tiomchuairt* now means "a periodical return, a cycle, a circle," yet its component parts show that it must refer to "time." The plural of *tempus* is used to mean the "temples" of the head, and in this sense the Gaels use *camag*, from *cam*, "round, curved," which also is from the *H. root kaph*. From the root *car* the *S.* applies the name *karata* to the "round" lumps or "temples" on the forehead of the elephant; and from the same root the *S.* has *char-ka* (equivalent to the *G. cuairt*) to mean "a wheel, a circle."

If *templum*, then, be the name which belongs to the spot on which the sacred edifice stood, I take *fanum* to be the circular enclosure surrounding it, and I derive the word from

G. fainne, "a ring." And if the Etruscan worship was solar and astral, which doubtless it was, the sacred precincts of the temples were defined, as in the Druidical Stonehenge and Stennis, by circles, it may be, of mighty stones, or merely by a circular entrenchment marked by the plough. Connected with fainne are the G. fanas, "an empty space," probably at first a sacred enclosure which must not be tilled or infringed, and fan-leac, an altar of rude stones, literally "a ring-stone," with which compare the G. crom-leac, "a Druidical altar," from G. crom, "crooked," or, as a substantive, "a bend, a curve, a circle." Cromlechs are numerous in various parts of Britain, and the name contains the same idea as we have found in G. cam and G. fainne. The G. leac is "a flat stone."

I may illustrate my view of the distinction between the fanum and the templum by referring to the Celto-Irish terms rath and lios. They both mean a circular enclosure, but the rath includes and encloses the lios, for an ancient Irish MS., when describing a hero's visit to the king, says, "He leaped over the *rath* until he stood on the floor of the *lios*, and thence into the king-house." In modern G. and I., rath is used to mean an "artificial mound, a prince's palace, a fortress, a village," but the primary idea in it is that of a circular trench and mound (*fossa et agger*) surrounding any enclosure, from the G. ra, re, "a circle," L. rad-ius, "a ray," rota, "a wheel." Hence rath in the old Irish MSS. is translated sometimes by *fossa* and sometimes by *murus*. With rath, "a prince's palace," from ra, "something round," I compare L. turris ("regumque tures"), "a tower," a princely mansion, from the root tur, dur, "to go round" (q.v.)

Another word of similar import, also common in the Celtic topography of Ireland—in meaning an exact equivalent of

rath—is brugh, “a fortress, a palace, a village, a tower, a fairy-ring,” for fairy-rings, too, are numerous in Ireland,—sacred enclosures within which these airy beings hold their revels. I have elsewhere shown that this word, too, contains the idea of roundness, as is evident from its meaning “a tower, a fairy-ring.” Another form of brugh is brughas (bruas), as in the village name Bruis, Bruce. From bruas I form the L. term pomœrium. For, just as in H. the noun charuts, “the ditch which surrounded a fortified city” (from charats, “to cut into”), is used also to mean “a wall,” so the G. word amar, amair, “a trench, a trough, a furrow,” Gr. amara, “a trench,” gives the L. murus, “a wall.” Now let us take bruas and amair, and form the compound noun bruasamair, “the furrow that surrounds the village or town.” This gives prosimurium, the very name under which Festus describes the pomœrium, the sacred enclosure within which the Etruscans and the Latins built their cities. This I consider to be the true derivation of pomœrium, for the usual explanation of the name, as if pone, post muros, “behind the walls,” does not meet the conditions of the case. Livy himself speaks doubtfully of the derivation of pomœrium from post mœrium, for he says, “Est autem magis circa murum locus.” He tells us that the rites observed in tracing a pomœrium were Etruscan; the name, therefore, is Etruscan, and I claim it to be Gadhelic. The Etruscans traced a pomœrium in this manner: Having first sacrificed to the gods to secure their favour, and having leaped through flaming fires to purify themselves for the work on hand, the people yoked together a bull and a cow, both snow-white in colour,

“Alba jugum niveo cum bove vacca tulit,”

and made them draw a plough along, so as to mark with a

deep furrow the whole circuit of the city which they intended to build. The crowd carefully followed the plough as it proceeded, and if any clods that were turned up by the plough-share fell outwards they threw them over to the other side. The white team was then slain and offered on the altar. With these observances, then, was infant Rome first laid out, and with these rites did Romulus implore the favour of the gods to abide on that city which was destined to be the mistress of the world.

The circular form of the trench and the colour of the oxen clearly point to a solar worship. This furrow or trench was sacred and inviolable; its course, like the Druidical circles, was marked by stone pillars, and an open ring-space on each side of it must be kept clear of houses. The city wall or *murus* was usually built inside the furrow on the line of the clods, but it might be built outside the furrow, so as to enclose the whole of the sacred space. When Rome grew to be a large city the *pomærium* was extended, but only "*more prisco*," with the ancient rites.

Opinions of Others.

LINDSAY.—*Templum*.—Proximately from *tum*, the root of *tûmôn* and of *tûmilôn*, "to encircle or go round," the *p* being introduced in *tumil-* for euphony. Equivalent to "a place encircled or circumscribed."

Pomærium.—Compounded of preposition *bi*, governing the dative, and implying "by, at, beside, close to," and *murum*, the dative plural of *mura*, *muri*, *mur*, "a wall," *pomærium* thus resolving into the *bi-murom*, the space "at, by, near the walls."

TAYLOR.—*Fanum*.—"A sacred place." The Etruscan word *Vanth* meant "death," *phanu*, "the temple-tomb," and the Yenisseian *fenam* means "ashes."

CORSSEN.—*Fanum*.—From the root *fa* in *fa-ri*, “to speak,” originally *bha-*, with the same termination as in *do-num*, *tig-num*, *sig-num*, &c. *Fanum*, therefore, signifies *locus effatus*, a place inaugurated and consecrated by word-ceremonies.

2. For Etr. *Favissa*, “a crypt,” see Chap. VII.

3. LITUUS, *an Augur's Rod*.

Of our forty words this is the only other which is connected with the Etruscan religion, and therefore I take it with *fanum*.

The S. *dada* means “a stick, a staff, a rod.” There must be something sacred about it, for it gives a name to Yama, the regent of the south, and the S. *dada-tînîka* is a religious impostor, who, for fraudulent purposes, wears the badges of sanctity, a “staff” and a deer’s skin. In Egypt, too, there was a sacred rod, for in the coronation ceremonies of the king, the “crook” and the *flagellum* were put in his hands as emblems of dominion and majesty. The highest officials also of the realm, such as a chief-general or a chief-priest, were entitled to wear the “crook,” and thus held the rank of princely fan-bearers. The Australian aborigines, too, have their sacred wand, for Ridley says: “This old man, Billy, told me as a great favour, what other blacks had withheld as a mystery too sacred to be disclosed to a white man, that *dhurumbulum*, ‘a stick or wand,’ is exhibited at the *bora* (a sacred convocation for initiating the young of the tribe), and that the sight of it inspires the initiated with manhood. This sacred wand was the gift of Baimè (the Creator).”

The Magians wore white robes, and strange tall caps; they bore mystic wands in their hands; so also do the good

spirits in in the Etruscan sculptures. The Zendic *barsom*—these mystic wands of tamarisk—were essential to the due performance of every sacrifice by the Magian priests; these they held in their hands while officiating, and by these they divined and interpreted omens and dreams.

Such also must have been the “rods” which the Egyptian priests held in their hands when they stood in the presence of Pharaoh, and by their counterfeited miracles helped to harden his heart so that “he refused to let the people go.” The H. name for this “rod” means merely “a branch, a twig” (which is exactly the meaning of G. *slat*, as below), and is formed from the H. verb *nâtâh*, “to stretch out.” Now, H. *nâtâh* is the S. *dada*. In passing into some of the Western languages, the initial *d* of the S. *dada* becomes *l*, just as the Gr. *dakruma* becomes L. *lacrima*; hence the Ger. *latte*, and the E. *lath*, *lattice*. But it is not uncommon to prefix an *s* to a root-word; so S. *pada-ka* gives L. *s-pado*, “a eunuch,” and S. *nihara*, “frost,” gives G. *s-neachd*, “snow”; hence from S. *dada* the G. has *slat*, “a rod,” and the K. *llath*, “a rod,” also, in a technical sense, “a geometer’s rod,” with its compound *hudlath*, “a juggler’s, or augur’s wand” (see K. *hud*). In the same way in E. we speak of “a yard” (that is, “a rod”), and an “ell-wand.”

I form Etr. *lituus* from G. *slat*, “a rod,” for, while *slat* is used in a general way to mean a rod of any kind, yet from it I would take a derivative *slatamh* (pronounced *slatav*) to mean a rod used for some particular purpose, and *slatavus* would easily give the Etr.-L. *lituus*. Or, it may be that Etr. *lituus* is the G. *slat-thomhas* (pronounced *slatovus*) “the wand of measurement or divination,” for the G. verb *tomhais* means “to measure, to guess, to unriddle.” The K. *hudlath* is the *lituus*.

The *lituus*, then, is the “rod”—the staff which the augur held in his hand as a symbol of his office; with it he marked out in the sky the “regions” within which he wished to take omens—the *templum* of our last article. It was a rod without knots, and slightly bent at the upper end, and somewhat in the shape of a crook; as represented on the Etruscan sculptures, it much resembles a modern bishop’s crosier. The curve on the end of the rod seems to have a reference to divine things, for in the Egyptian pictures, the beard of the gods is long and narrow, and turned up at the end like the *lituus*. Besides the rod, a trumpet similarly bent at the end was also called *lituus*; it seems to have been devoted at first to priestly uses, but it was afterwards peculiar to the Roman cavalry. There can be no doubt that the *lituus* was Etruscan, for Clement of Alexandria says that they invented it.

The earliest of all trumpets must have been the *concha* or shell, such as that with which the Tritons made the seas resound. The earliest of artificial trumpets was probably the straight one, called by the Romans *tuba*; this was used in Egypt and in Greece long before the Trojan war, and also in Rome at a very early period. The Roman *buccina*, which was used in war to call the hours of the night and the day, was like a spiral shell, and the *cornu*, as the name indicates, resembled a ram’s horn. The name *lituus*, however, I claim to be Celtic, for, so far as I know, there is no other ancient language in Europe that gives the word *lituus*, and, from a comparison with the Sanscrit, it is clear that the G. root *s-lat*, *lat* is old enough to be the parent of the Etruscan word-name.

A curious corroboration of the derivation of *lituus* from the G. *s-lat* and *tomhas* is found in the H. word *shôphar*, “a trumpet, a cornet.” The *shophar*, like the *lituus*, was

a horn slightly bent at the end; the name, according to Gesenius, is formed from the verb *shâphâr*, "to have a *bright* clear sound"; this suits the *lituus* as a clear-sounding trumpet; but *shâphâr* also means "to measure" (cf. G. *tomhais*), and this agrees with the meaning of *slat-thomhas* as an astrologer's measuring, divining rod; indeed it would not be unreasonable to say that G. *tomh-as* (that is, *toph-*) and the H. *shophar* are the same root-word. The H. *shâphâr*, again, is cognate to *sâphâr*, in the sense of "numbering," and this brings us near to the "Babylonian numbers" of the Chaldæan priests.

On the whole, I prefer the derivation of Etr. *lituus* from *slat-thomhas*, "the rod of divination."

Opinions of Others.

DONALDSON.—It contains the root *li-*, found in *liquis*, *obliquus*, *lira*, *litus*, &c.

LINDSAY.—From *leit*, the root of *leitjan*, *ledian*, "to lead," *ga Leitjan*, "to lead or draw," in Latin *regere*—this Latin equivalent being the very word by which, as "*regere fines*," the operation was expressed.

TAYLOR.—The laws of letter-change enable us to identify it with Samojedic *nideä*, "a crook."

4. For Etr. *Æsar*, "a god," see Chap. III., Part II.

PARADIGM OF BIRD-NAMES.

[illegible]

CHAPTER X.

BIRDS.

1. *Aracos*, *Haracos*, a Hawk.
2. *Capys*, a Falcon.
3. *Gnis*, a Crane.
4. *Antar*, the Eagle.

1. GENERAL NAMES FOR "BIRD."

THESE words introduce an interesting field of inquiry regarding the origin of bird-names, and since the discussion of this branch of my subject may throw some light on these names as they exist in several languages, I may be pardoned if I proceed to consider them at some length.

Trench, in his "Study of Words," has shown how words often contain "fossil poetry" and "fossil history"; to this I would add that names are often "fossil painting," for the name-maker sees, in the object to be named, certain distinguishing features, certain prominent lineaments, which are peculiar to it; these, by one stroke of his mint-die, the faculty of language, he imprints indelibly on the word, and issues the new coin as his contribution to the word-wealth of all ages. But, just as our standard coinage by frequent use becomes worn and defaced, so that, after a time, the original stamp and legend on the gold can scarcely be traced, so likewise primitive words often become so rubbed and crushed and clipped and disfigured in passing through

many languages and many lips, that it is difficult to recognise the mint-stamp, but, when recognised, its authority is decisive. The numismatologist sets greater value on a coin or medal of ancient date, whose birth and lineage he has had some difficulty in discovering; so a philologist finds a pleasure in tracing the career of an ancient word from its birth, it may be four thousand years ago, through all its changes down to the present hour. The portrait-painter, by laborious and oft-repeated touches, at length transfers to the canvas a faithful copy of the features of his friend, but the word-maker, by the immediate exercise of that divine faculty which has been given to man alone, calls into being, by one descriptive stroke, the whole image of the object, and leaves it there, an evidence of his creative power. Words, then, are fossil painting.

The names of animals are, in their original state, eminently descriptive; for (I.) either they imitate the voice of the animal, as "*cuckoo*," or (II.) they express some distinguishing feature, (1) in its appearance, or (2) in its habits, as the "*glutton*," the L. "*noctua*," and the S. "*niça-dana*" "the night-bird," the Gr. "*aix*," "the leaper," the goat.

Now, the Etruscan birds *aracos*, or *haracos*, and *capys*, "the hawk" and "the falcon," in natural history, both belong to the order *Raptores*, or "birds of prey," which includes the eagles, the hawks, the kites, the owls. (1.) Their features are shortly these:—They have a strong pointed bill, more or less curved, bright piercing eyes, strong wings and rapid flight; sharp, prehensile claws with which they seize their prey and hold it fast. The larger birds of this order are *noble* in their aspect, and one of them, the eagle, is not unworthily designated "the bird of Jove." (2.) As to their habits, they rise into the air by rapid circling flights; they mount to a great height; they catch

their prey by force, not by guile ; they build on lofty inaccessible rocks ; they have a harsh voice.

Another order, the *Insessores*, or “Perchers,” contains a few birds which may illustrate this inquiry, the raven, the crow, the rook, and to them may be added the magpies and the jays. They are all remarkable for their sagacity and their cunning watchfulness, and, in a domestic state, for their habit of pilfering ; they build in high places, usually the tops of lofty trees ; their note is harsh ; they have this in common with the *Raptores*, that they fly in circles ; the rooks, when disturbed by the approach of a stranger, leave their nests on the tops of the tall elms, and fly about in airy gyrations overhead, deafening the ear with their hoarse cry ; and the raven flies in circles in the higher regions of the clear blue sky.

The *Etr. gnis* brings in another order of birds, the *Grallatores*, or “Wading Birds,” the cranes, the herons, the storks. To fit them for their mode of subsistence, they have long and slender legs, for they wade in marshes, lakes, rivers, warily watching for fish, frogs, slugs, or worms ; they move about, as it were, on “stilts” ; hence they are called in Fr. *échassiers* ; like the raven and the crow, they have their homes on lofty trees, and, although heavy in rising from the ground, they fly swiftly when they have obtained the full power of their wings ; they are migratory.

Several of the birds which I have named, especially of the rapacious and the wading orders, are famous for their attachment to their young. Foremost among these is the stork, the “pious bird” of the Hebrews, the “household bird” of the Dutch ; its home is on the house-tops in Holland, and it is never disturbed there by man or boy. As an instance of its affection, it is said that on one occasion, when the town of Delft was on fire, a stork was seen

endeavouring to carry off her young from a nest among the chimney-pots, but failing in her efforts, she remained and perished with them !

The vulture, also, is known for its family affection. One species, revered by the Egyptians of old, was believed to watch over its young for 120 days in every year, and even, in lack of other food, to feed them with blood from its thighs !

I. GENERAL TERMS.

Our English name bird is used to signify "any animal that can fly," in which sense it has usurped the place of the correct term fowl, from A.-S. *fug-el*, Ger. *vog-el*, L. *fug-io*, E. the flyer. The word bird properly means the "young" of fowls, from A.-S. *bird*, *brid*, root *breed*. The Celtic terms for "fowl" or "bird"—viz., G.-I. *eun*, *ian*, K. *edn*, Corn. *edhen*, Arm. *ezn*—are identical. But are these words autochthons, or are they immigrants? Let us see.

The roughest of these forms is the K. *edn*, in which dialect *ad-ain* means "a wing," and *ad-ar* means "birds, fowls." The root, then, is *ad*, *ed*. Now, in G.-I., it means "a feather, a wing," from which are formed the noun *iteal*, "a flying on wings," and the verb *itealaich*, "to fly" as a bird. The original idea, however, conveyed by this root is that of "motion" merely, for the S. has *nat*, "to move," and the H. has *nâd-âd*, "to move," as the wings of a bird, "to flee, or fly away." The letter *n*, when it is the first radical in a word, frequently changes into the sound of the semi-vowel *y*, as H. *nââh*, *yââh*, "beautiful"; thus the H. *nâd*, or the S. *nat* may assume such forms as *yad*, *head* or *ead*, *hed* or *ed*, which last form, *hed* or *ehed*, means in K. "to fly." To this root add the formative

letter *n*, which in Celtic is variously vocalised as -an, -ean, -ainn, -uinn, or yn, and we have the K. ad-ain, "a wing," and ehed-yn, "a bird," and with a double formative ad-er-yn, "a bird," and edan, contracted into edn, "a bird." The G. eun, "a bird," comes from the same H. root, differently vocalised; for H. nâd-âd is softened into nûd, which similarly may become yûd, hûd, eud, whence eudan, G. eun, "a bird," plu. eoin. That these were the successive stages of transformation is shown by the K. words hud and hodi, of which hud means "to practise augury," "to take omens from birds" (cf. L. augurari), while hodi means "to sprout."

This word hodi presents to our view an interesting phenomenon in language. In the unbroken language which existed before the dispersion of mankind—a time when words were few, but ideas multiplied rapidly—the same word was used in a great variety of acceptations; these to us now appear utterly diverse, and yet if we examine the matter closely, we shall find that the different meanings all spring from a process of generalisation which impelled the word-maker to look on many different things as possessing one property in common. To our eye there is little resemblance between the "flying" of a bird and the "sprouting" of a cabbage, but not so to the ancient "maker." For example, the H. verb nâts-âts, nâtsa, nâtsch, means (1) "to shine," (2) "to flower," (3) "to fly"—three very different ideas, but they have a connection. For, comparing nats- with the S. nat, "to move," we observe that nats means (1) "to move" forward from darkness into light, as the sun at his rising, hence "to shine"; then (2)—said of a plant—"to move" forward from a state of deadness or quiescence in winter into the vigorous "sprouting" life of spring, hence "to flower," in which sense the H. has nizzah, "a flower";

and (3) by transferring the idea of "sprouting" to the condition of birds while they are gaining their feathers, it means "to fly"—that is, "to move" forward from the condition of fledgelings to the full privileges of a "fowl," a creature that can "fly," hence H. nutsch, the "pinion of birds." A similar instance of one idea common to several different objects is found in the S. vaha, "a horse," vahana, "vehicle," vi, vikina, "a bird," vikatna, "the sun."

The K. hodi, "to sprout," is thus akin to eun, "a bird." Nor is nats the only root-word in which this phenomenon is observable; for the H. pârâch means "to sprout," and in Syriac, "to fly"; the G. root gabh means "to be in motion," and from it comes the verb gabh-laich, "to throw out branches"; the G. root cinn means "to sprout," and from it, by changing *k* into *p* (cf. S. papa, "bad," and Gr. kakos; E. peep and Sc. keek; G. crann, "a tree," and K. pren), comes the L. pinna, which, like G. ite, means "a feather, a wing."

The Celtic root, then, "to move," is the consonant *-d* or *-t* preceded by a vowel, and that vowel sometimes aspirated, as -ad, -ed, id, -ud, also hed, hud. From the form id I take the L. supine itum, "to move," and the infinitive ire, as if ithere or ithair, where the *th*, according to the usual principles of G. pronunciation, would be silent. The same root, under another spelling, appears in the G. eat-al, "flight," eath-ar, "a skiff," and eath-lamh, "ready-handed." The K. form hud, if transferred into G., would become sud or seud (see halen), and this, with the formative *n* added, gives G. seun, "a charm," whence seunadh, "augury," and seunmhor, "practising augury"—all taken from the use of the bird—G. eun—in augury.

I have not found the S. root-form nat in G., unless nath-air—a general term for "a serpent, a snake, an

adder, a viper"—be derived from it ; if so, nathair describes the peculiar motion of these animals, like E. snake, from A.-S. *snaca*, S. *naga*, "to creep." The termination -air is a common one in G., and usually designates the person who performs the action implied in the verb, like the E. -er in reader. The G. nathair, then, is "the creeper, the *serpent*." From the root nat I take L. nato, "I swim, I move" forward in the water, and this, if written natho (*th* silent), gives L. no, Gr. *neō*, "I swim," for as L. nato has the *a* short, it cannot be formed from the supine of no. The original idea of forward motion seems to remain in no, for Virgil says of bees, "*nant*," they "float," they "fly"; so also of drowned seamen. The L. noun anas, "a duck," also appears to have in it the root nat, as if it were an-nat-s, "the bird that moves forward" in the water (cf. *antar*), which pretty well describes the duck's partiality for water. With L. anas compare the G. name for "a duck," tonnag, from tonn, "a wave," and the Gr. *nēssa*, "a duck," from *neo*, "I swim." The river-names Annas in India, and Anas in Spain—Latin forms—probably come from the same root. The river Nith, in the south of Scotland, is certainly named from the G. root nat. The old spelling of the name is Neith, and this is the same as Neithé, the water-god of the old Gaels, and the same as the Etr. god-name *Neth-un-th*, Nethuns, Neptune.

In connection with the root nat, as applied to birds, I may here refer to the Etr. word *netsuis*, which appears in an inscription at Chiusi, and is supposed to mean "augur." I divide it into net or nat, "a bird," and the G. *fios*, "knowledge, art," from which the G. has *fiosachd*, "divination, sorcery," and *fiosaiche*, "a soothsayer, a fortune-teller." The two root-words, if combined in G., would be written nat-fhios, where the aspirated *f* being sounded *h*

readily changes into *s* (see *halen*). *Netsuis*, then, is "one skilled in divination by birds." And this, in my opinion, is the meaning of *L. augur* also. The common derivation of this word from *avis*, "a bird," and *garrio*, "I chatter," is not apposite either to the *augur* or to his omens, but I take the second part of the word to be the *G. geur*, "sharp, sagacious, keenly attentive" (whence *L. a-cer*), so that *au-gur* is one who is "keenly attentive" to the signs drawn from "birds."

Another form of the *H.* verb *nûd* is *nûs*, "to flee, to hasten, to be borne swiftly, to take anything away by flight," and its participle *nâs*, *nîs*, "fleeing, fugitive." This participle, if used as a noun, like *L. anim-ans*, *sap-iens*, might give *Gr. or-nis*, but as the word is equivalent to *or-nith-s*, I prefer to take it from *H. natsa*, "to fly," through *G. neith*. The syllable *or* in *or-nis* seems to be the *G. eir*, as in *eirich*, "I rise," *L. or-ior*, *G. airo*, *or-nûmi*, so that the *or-nis* is the "flyer" that "rises" in the air—as opposed to the hen and others which fly but not on high.

The *G.* root-form *it*, *ed*, *ad* has cognates in *H.*, for (*â*)*it*, (*â*)*ûsh*, (*â*)*uth* mean "to rush violently upon," the initial *a* (*H. ain*) conveying the idea of "impetuous harshness." In passing into *G.*, this initial letter has usually its harsh palatal sound, and is represented in *G.* by *c* or *g*. Thus *H. (â)it* may give *G. gad*, *goid*, "to rob, to steal" ("rapere atque abire"), and perhaps the *A.-S. Scotch gled*, "a kite," by inserting an *l*, as in *L. fug-io*, *Ger. flug*, "flight." Other derivatives are *G. cath*, "an onset, a battle," *gath*, "a spear," *L. cat-eia* and *gaes-um*. From the same root-form the *H.* has (*â*)*it*, "a rapacious bird," the same word as the *Gr. aetos*, "an eagle." This *Gr.* bird-name is usually taken from the *Gr. verb aēmi*, "I blow," but this derivation is not descriptive enough, and

the Gr. form *ai-etos*, "an eagle," seems to connect the word with the H. (a')it, through the Gr. verb *aïssō*, "I rush on eagerly." The Gr. generic term *oiōnos* is used to designate the larger birds, especially of the raptorial kind. It is said to be derived from the Gr. adj. *oios*, "alone," as if to mean "a solitary bird," but as this inquiry advances, we shall find reason for writing it *ai-ōnos*—that is, *ai(th)ōnos*—for *aith*, *oith* is an old G. adj. meaning "keen, eager," and *oit-eag* means "a blast, a squall" (cf. Gr. *aïssō*), while the *-ōnos*, as also in the L. *cic-onia*, is the G. *eun*, "a bird," of which the oblique case is *eoñ*; *oiōnos* will thus describe the kind of "bird that rushes violently" on its prey. The common derivation from *oios* leaves the termination *-ōnos* unexplained. Again, from root (a')it, by dropping the idea of violence, and reverting to the forms *hit*, *hed*, in the sense of "moving," we have the G. *cith*, *ceath*, *ceoth*, "a shower, dew, mist," that which moves gently on the earth; "it droppeth as the gentle rain from heaven"; but as *c*—that is, *k*—and *p* interchange, as in Gr. *hippos* and *Æol.* (h)ikkos, S. *papa*, "bad," and Gr. *kakos*, the G. *cith* is cognate with Gr. *pet-omai*, "I fly," and the Homeric *pet-eēnon*, "a bird," S. *pat-ana*, "a bird, a moth," "the sun," and *pat-atra*, "a wing." With the same word *cith*, *ceath* are connected the Gr. *kiätho*, contracted *kio* (*th* silent), "I go, I sail," *kiko*, "I make to go," *kichāno*, "I arrive at," and, by metathesis, *hiko*, *hikano*, *hikneomai*, "I come, I go, I arrive."

The H. (a')ûth, the last of the three H. forms given above, yields the A.-S. *cyta*, E. *kite*, a word which I have not seen traced beyond the A.-S.; in this view it means, like *gled*, the bird that "rushes impetuously" on its prey.

Of L. *avis*, "a bird," there is no derivation in the classic languages, but a satisfactory one may be found in Celtic.

The H. verb (ǎ)ûph means (1) "to cover with feathers," (2) "to fly, to fly away," said of birds, or an army, or ships; in this word the initial *ain* is sometimes strong enough to overpower the *vav* and to make it quiescent, as in its Ar. form *tsaf*, whence Ar. *tsæf*, "an augur." As the H. letter *ts* has a strong affinity for the palatals, H. (ǎ)ûph gives Ch. *gaph*, "a wing," and the old G. verb *gabh*, which, like the root *nat* implies motion, for it has still in use the future tense *gabhar*, "I shall proceed," and the derived nouns *cabhar*, "any aged bird," *cabail*, "a fleet, a navy," *cablach*, "a fleet," *cabhag*, "haste," *gabhla*, "a spear, a javelin." Now, *gabh* is pronounced *gav*, and, in passing into Latin, the *g* is first softened into *h*, and then dropped; thus *gav* becomes L. *av-is*, "a bird." But, retaining the *g* of *gav*, and changing it into *p*, as above, I get L. *paveo*, "I fear," for the H. verb (ǎ)ûph also means "to flee as an army," "to vanish as a dream," and the G. *gabh* means in composition "to vanish away." I suspect, then, that the *panici terrores* of an army are to be ascribed not to Pan, but to the Celtic root *gav*, *cav*, L. *pav*.

In G., there is another verb *gabh*, "to take, to receive, to contain," whence L. *cap-io*; it is connected with H. *kaph*, "the hollow of the hand" (q.v.)

The sum of the preceding inquiry amounts to this, that in L. and Gr. the generic terms meaning "bird" may be traced to Celtic roots, which again have a close affinity with corresponding words in H. From this I infer that the Celtic language (and at present I examine it only in its Gadhelic form) is a very ancient language, for it has in it simple biliteral and triliteral roots which evidently belong to the one primitive language; I infer, also, that the groundwork of the Latin language is Celtic, for such simple ideas as "wing," "go," "take," "fear," are expressed in Latin

by words which come from the Celtic and not from the Greek.

II. PARTICULAR TERMS.

The terms used to denote particular birds.

(A.) *Of the Raptorial Kind.*

Having disposed of the general terms meaning "bird," I come to individuals; and first let me examine the names of birds of the raptorial kind to which our Etr. *aracos*, "a hawk," and *capys*, "a falcon," belong. And our inquiry will show that the names of these birds describe—

- (1.) Some noble or ethical quality.
- (2.) Some physical peculiarity.
- (3.) Some accidental quality, such as voice, or flight.
- (4.) Their habits as raptorial.

Now, (1.) as to the moral qualities, the early name-maker sees them only in the vulture and the eagle. And justly, for the vultures, notwithstanding their insatiable appetites and unsavoury food, yet win our admiration by their strong affection for, and devotion to, their young; one species—the *perenopterus*—was held in high reverence by the Egyptians; and was often figured on their monuments. This kind of vulture must have been well known to the Etruscans, for it is common in Italy and in the island of Elba; it is about the size of a raven, but has a noble eye, and a long slender beak, terminating in a curved, strongly-hooked point. The male is white—a colour specially sacred among sun-worshippers, such as were the Etruscans; for this cause and for others, all connected with the worship of the sun, the Egyptians regarded the "*Cathartes perenopterus*" as a sacred bird.

The eagle was also to the ancients a "noble bird"; it could look on the sun with open eye without flinching; it loved the loftiest regions of the sky; in strength, courage, sagacity, unrivalled majesty, and swiftly-destroying power, it was a fitting emblem of highest Jove, and its plumes a worthy ornament for the head-dress of the highest of earthly lords. So the Egyptians pictured their greatest god, Osiris, with the head of a raptorial bird, and gave a similar dignity to their Pharaoh as the "son of the sun," the visible representative on earth of all the grandeur, power, glory of the sun in the heavens above.

The ethical names, then, are G. *fiolair*, *fiolar*, *fireun*, I. *badhbh*, K. *eryr*, Ger. *adler*, H. *râchâm*, Gr. *hierax*.

Of these *fir-eun* may be at once recognised as made up of G. *fear*, *fir*, "a man, a hero" (L. *vir*), and *eun*, "a bird." The eagle is the "hero"-bird, and of the symbols by which the poets of ancient times describe their great heroes, none are more common than the strength of a lion, or the swiftness and force of the eagle. The same is the meaning of G. *fiolar* and K. *eryr*. For *fiolar*, which should be written *fialar*, is a derivative from the G. adj. *fial*, "generous," whence *fialach*, "a hero, a champion"; and K. *eryr* is a corruption of K. *arwr*, "a hero," from *ar*, an intensive prefix (Gr. *eri*), and *gwr*, "a man." The Ger. *adler* is the "noble" bird, from *adel*, *edel*, "noble," while the H. *râchâm* and the I. *badhbh* have their origin in the remarkable affection which the vulture shows for its young. *Râchâm*—the white *perenopterus* vulture—is a H. verb, meaning "to love," with the primary idea of "cherishing," and the I. *badhbh* (which should be *badhamh*) is taken from I. *baidh*, "love," and thus means the "affectionate, loving" bird.

The Gr. *hierax* is the "sacred" bird, like the L. *accipiter*

sacer, the hawk, sacred among the Greeks, the Romans, and doubtless, also among the Etruscans, whose *capys*, translated "falcon," cannot have been much other than the hawk. There can be no question of the derivation of *hierax* from *hieros*, "consecrated to the gods." It may be that the original idea contained in *hieros* is that of "laying down" an offering before the gods, or of "raising up" (cf. *porrectus*, q.v.) the libation or the object offered. If so, then *hieros* is connected with G. *cuir*, "to lay down," or *eir-ich*, "to raise." At all events, the -ax is the Celtic termination -ag, which is very usual in the Celtic names of birds, as we shall presently see. If the root *hier-* be derived from G. *cuir*, or from *eir-*, then *hierax* is a pure Celtic word, and as the names of common objects, such as a "hawk," come into a country with its first settlers, *hierax* is a Pelasgian word, and, in my opinion, the Pelasgians were Celts.

Before I pass from the "noble" birds, let me offer a suggestion as to the parentage of the L. name *aquila*, of which no satisfactory derivation has appeared. The G. *fiolar*, "eagle," is formed, as above, from *fial*, "generous"; now, the G. *a fhiolar* (pronounced *ahé-ular*) would mean "the noble" one, and by substituting the hard palatal *k* for *h*, I have *aké-ular*, whence *aquila*, like the change of G. *koig*, "five," into L. *quinque*. If so, *aquila*, like *fiolar*, means "the noble, heroic bird." Of course, the Fr. *aigle* is only a Romance corruption of L. *aquila*.

The derivation of the H. name for the "eagle," *azniyah* is uncertain. The first syllable *az* means "strong, powerful," an epithet applied to "nobles, princes" (cf. H. *addîrim*, "princes," literally "powerful ones"), and the last syllable *yah* suggests the idea of dignity. *Azniyah* may therefore mean the "majestic king" of birds.

(2.) Those raptorial birds that are named from some

peculiarity in their features are not numerous. I rather wonder at this, for such names are common enough among men—a fact which Naso, Strabo, Egbert, Duncan, Great-head, and a whole army of colour-men, White, Black, Green, Gray, abundantly testify. In our list the only names of this kind are *L. falco*, *Ger. falke*, *Fr. faucon*, *G. parra*, and *I. croman*, all describing the shape of the beak.

The derivation of *L. falco*, *Fr. faucon*, is obvious—from *L. falx*, *falcis*, “a pruning or reaping knife, a sickle.” But is the *Ger. falke* taken from the *L. falco*? Few German etymologists will acknowledge that so primitive a name as “hawk” is in their language a loan-word. Neither the *L. falco*, nor the *Ger. falke*, has the appearance of an original root, for the root is monosyllabic. To my eye, the *c* or *k* of the termination is the common *G.* ending -ag, and the root is *fal*, which in *G.* means “anything round,” as “a ring, a circle, a sheepfold, a scythe,” *L. falx*. The *E.* word *fold* (*A.-S. Scotch fauld*), as in “sheepfold,” also comes from *fal*, which, as a verb, means “to surround, hedge in, protect,” whence probably the *G.* adj. *fial*, and the noun *fialar*, as above. The *E. fold* in this sense is, in our etymological dictionaries, erroneously attributed to *L. plico*, “I fold.” Now, if the *G. fal* be the root of these *L.* and *Ger.* and *E.* words, the Celtic must be a very old language, for that is the oldest and least adulterated language which has preserved the root in its simple form, and in a general non-specific sense.

In the name *parra* which we have in the *G. parra-riabhac*, “a kite,” and the *K. bar-cud*, “a kite,” the *parra* and the *bar* are the same word, and may be the *G. bar*, *K. par*, “a spear, a lance, a dart,” but this scarcely suits the curved shape of the kite’s beak. I would, therefore, derive the word from the *G.-I.* root *car*, “any curve,

twist, or bend," whence *L. carran*, "a sickle," with which compare *L. falx, falco*. The *c* of *car* may change into *p*, as in *G. ceann*, "a head," *K. pen*, and this gives *parra*.

The *L.* bird-name *parra*, which is supposed to mean "a jay" or "a woodpecker," will come more appropriately among the bird-names beginning with *G. corra*.

The *G.-I.* name *croman*, "a kite," illustrates *L. falco*, for it comes from the adj. *crom*, "crooked, bent," whence *G. cromag*, "a hook," and *K. cryman*, "a sickle."

(3.) There are only two or three bird-names that are taken from the harsh scream which the bird utters when flying, and especially when pouncing on its prey. The *G.* name for "the vulture" is *sgreachan* with the adj. *criosach* or *iongnach* added. (*a.*) *Sgreach-an* is "one who shrieks, screeches, or screams"; *criosach* means "striped," and *iongnach* is formed from *ionga*, "a nail, a claw, a talon," whence *L. unguis*. (*b.*) The *Gr. kerchnē, kerchnēis*, "the kestrel," the "hoarse"-voiced bird comes from the *Gr.* root *kerch-ein*, "to dry, to make hoarse," and the suffix *-nē, -nēis*, looks like *nis*=*G. eun*, "a bird," or perhaps it is *ezn, ein* transposed. *Kercho* itself is akin to the *G.* word *searg*, *E. sear*, which means "to wither, to dry"; its *H.* form is *chârāk, chârār*, "to burn," originally "to scorch and shrivel up," whence *H. cheres*, "the sun," "the scorcher"; from the same root come *L. areo, uro*, *Ger. har, hyr*, "fire." In this instance, the *Gr.* has preserved the harsh sound of the *H.* initial consonant, while the *G.* has softened it into *se*, of which another example will be found presently in the *G. seabhag*.

With *kercho* compare the *K. crÿg*, "hoarse," fem. *crêg*.

The *H. âyah* means the "clamorous" bird, from the verb *âvāh*, "to howl."

(4.) Most of the birds in our list are named from their peculiar habits as rapacious birds, the manner in which they pursue and lay hold of their prey; for (a.) they rush violently on their prey, as K. cud, Gr. iktīnos and aisalōn; (b.) while rushing on their quarry they utter a harsh scream, as G. sgreachan, Gr. kerchnēis, H. āyâh; (c.) they catch, seize with violence, hold, carry away captive, as G.-I. fang, preachan, seabhag, eunfionn, K. hebog, L. accipiter, Gr. harpē, gups, Ger. habicht, A.-S. hafac; (d.) they have nails or talons wherewith to seize and hold their prey, as G. clamhan, speireag, Fr. épervier; (e.) they tear their prey to pieces as L. milvus, Fr. milan.

(a.) Of these one of the most striking and expressive is G. fang, "vulture"—a name which is the same as L. pango (as if phango), "I drive in" a nail. Fang expresses the vehemence with which the vulture drives its talons into its prey. The K. root-form cud, which occurs in the Welsh names for the falcon, the kite, and the kestrel, I have already traced to the H. (á)uth, "to rush violently upon." Although in modern Welsh cud means "the kite," yet at an earlier stage of the language, it probably was applied to a larger rapacious bird, the vulture, for cud-yll and ys-gut-yll, "the falcon," are diminutives from cud, and bar-cud, bar-cut-an, the usual name for "the kite," is a descriptive term, meaning the cud that has the bar beak, while cudyll coch is the diminutive with the epithet "red" attached to it. The K. cudyll is sometimes written cidyll, just as the H. root oscillates between (á)it and (á)ûth. From cud comes A.-S. cyta (q.v.), whence E. kite, and its diminutive kestrel (as if kest-er-el), as from E. pike comes pick-er-el, and from the root mac, "a spot," comes mack-er-el, the "spotted" fish; with the root mac

compare L. *macula*, "a spot," and G. *smal* (as if *smac*l), K. *ysmot*, E. *spot*.

The Gr. *aisalōn*, "the hawk," and *iktīnos*, "the kite," I take from the H. root (a)it through the Gr. *aīssō*, "I rush on." The former is made up of *ais-*, "rush," and *hal-*, "take, catch," as in *hal-isko-mai*, 2nd aor. *healōn*; the latter, *iktīnos*, as if *aiktinos*, seems to come from *ais-*, "rush," and the G. root-word *eun*, Arm. *ezn*, *cin*, "a bird."

(b.) The names G. *sgreachan*, Gr. *kerchnēis*, and H. *âyāh* have been explained already.

(c.) Under this head nearly all our languages send contributions, and among these we shall find our Etruscan friends *aracos*, "the hawk," and *capys*, "the falcon," for these names indicate that these birds violently seize and tear their prey. In this sense, the Celtic languages give the names *preachan*, *seabhag*, *eunfionn*, *hebog*. Of these, the G.-I. *preachan* comes from the verb *preach*, "to grasp, to lay hold of," whence the adjectives *preachách*, *preachanach*, "grasping, ravenous." The name *preachan* is therefore general in its signification, and is accordingly applied in G. to "a crow, a raven, a kite," or to any "predaceous bird." The epithets *criosach* and *iongnach*, which are in G. attached to this general term so as to limit its signification to "the vulture," have already been explained.

From *preachan* I take the L. verb *prehendo*, *prendo*, "I lay hold of."

This word *preachan* can show a very ancient descent, for it claims kindred with the antediluvians. The root is *par* or *pra*, which we find in the S. *prah*, the H. *par-ad*, *par-ach*, &c., L. *frango*, O. H.-Ger. *prechan*, Goth. *brikan*, Ger. *brechen*, E. *break*, G. *bris*. The primary

idea in all of these is that of "breaking," but some of them take the secondary meaning of "breaking in upon," "crushing," "acting violently, oppressively, or tyrannically," in which sense the G. *preachan* is used. The G. verb *bris*, "to break," is identical with H. *par-as*, "to break," for, besides the two given above, the H. attaches several other servile terminations to the root *par*.

The English name *Ossi-frage*, *Os-prey*, also comes from the same root *par*, *frag*, *break*.

The next Celtic bird-names are *eunfionn*, *seabhag*, and *hebog*, which apply to "the falcon," or "the hawk," or "the kite"; these names are interesting as proving the antiquity of the Celtic dialects, and establishing the connection of Celtic with the earliest forms of human speech. The I. name for "the kite," *eunfionn*, speaks for itself; for the former part of the name is *eun*, "a bird," and the fact that *eun* occurs here so unmistakably as a component part of a bird-name renders it the more probable that the word "bird" also forms part of other bird-names, as *oi-ōnos*, *kor-ōne*, *cic-ōnia*, *ikt-īnos*, *or-nis*, *cor-vus*, *mil-vus*, *cor-nix*, *pa-vo*, as will be shown presently. The other part of the name *eunfionn* is more difficult to trace. In G., there are two words *fionn*—the one means "white, fair," and the other "to skin, to flay," but at first sight neither of these suits the kite, for the bird is not white nor does it skin its prey. But although the verb *fionn* has in G. the sense of "flaying" and no other, yet if we examine another ancient language, we shall find that with "flay" there is associated a secondary and tropical meaning. For instance, the H. verb *gâzāl* means (1) "to flay," but also (2) "to pluck away by force," for a strong man may "flay" his weaker brother by seizing and appropriating his goods and "stripping" him of his property. Again, the H. verb *pâshâth* means "to rush upon and attack for the

purpose of obtaining booty" (cf. L. *præ-da* from the root *par*), "to strip any one of a thing, to flay." This secondary meaning of *fionn* makes the name *eun-fionn*, as applied to the kite and the hen-harrier, very apposite; it exactly describes the habits of these birds, for they prey upon the weaker fliers, and, possessing superior power of wing, they rush upon and kill them, or compel them to drop their booty. The name *eun-fionn* thus preserves a meaning which the verb *fionn* has lost, and being so descriptive and so simple in its formation, it may be regarded as a very ancient word. In Greek, *phēnē* is a kind of "eagle"—doubtless the same word as G. *fionn*.

It is quite possible that G. *fionn* and E. *skin* are the same word. Thus: *fionn* with the *f* aspirated is *hionn*, and this, with the aspirate hardened into the palatal *k* or *c*, gives *cionn*, which, with the *s* prefixed, becomes A.-S. *scin*, E. *skin*, N. *skinn*, *skind*, Ger. *schinden*, "to flay." The form *cionn* is not conjectural, for it exists in the K. *cenn*, "a skin or hide," and the G. *croi-cionn*, "the skin of the human body." This word *croi-cionn* shows us another point of contact between the Celtic and the classic languages, for *croi-cionn* is formed from G. *croic*, "a skin, a hide," which is the same word as Gr. *chroia*, *chrōs*, "the skin," whence *chrōma*, "the colour of the skin," "colour in general," with many other derivatives. In our Greek lexicons *chrōs* is said to be derived from *chroia*, but *chrōs*—that is, *chroit-s*—is the nearer approach to G. *croic*, and probably the earlier word. The K. *cræn*, "a skin, a hide," L. *cori-um*, is a corruption of the fuller form G. *croic-ionn*, from which I infer that G. is an older and purer form of Celtic than K. is. Again, the G.-I. word *creach*, "spoil, booty, plunder," is a modified form of *croic*, for it means so many skins, hides, or head of cattle carried off in a foray.

As to the etymology of *croic*, it seems to be connected with H. (á)or, "a skin, a hide," of which the first letter is *ain*, and this is, as usual, represented in G. by *k* or *c*. Thus *kaior* or *kior* by metathesis gives *croi*, and this, by adding the G. termination *ag*, becomes *croic*. If this is so, then G. is a very ancient language, for the H. word (á)or, to which the G. *croic* is so closely allied, is used frequently in the very earliest of the sacred writings.

The next bird-name *seabhag* also brings up some interesting analogies. Unlike *eunfionn*, it has no obvious derivation in G., for *seabhag* means "a hawk," and nothing more, and even when the termination *ag* is removed, the root *seabh* means in G. "to creep softly, to sneak," and this does not suit the habit of the bird. But let us refer to the H. language for an explanation. In it the verb *shâbbâh* means "to lead away captive flocks, herds, or men," and *shebhi*, *shebuth* means "captivity, captives." The H. letter *shin*, in passing into the Western languages, may become *sk*, *sg*, *sch* as H. *shalah* becomes Gr. *scholē*, and H. *shâlâl* becomes the Gr. *skulaō*. Thus the H. *shâbbah* appears in G. in the forms *sgabag*, "beeves" (cf. *creach* and *sgaba-iste*, "robbery, rapine"). If we soften the initial *sg* into *se*, *sgabag* becomes *seabhag*, "a hawk," the bird that "robs," that "carries away captive"; the name is thus analogous in meaning to *eunfionn*. And as *bh* in *seabhag* is quiescent, like the H. *vav* in similar circumstances, we have *sea-ag*, which, with *l* inserted, gives the G. derivatives *sea-l-g*, "to hunt as in falconry," *sealbh*, "a possession," *sealbhachadh*, "seizin," Fr. *saisine*, a legal term denoting "possession." Indeed, I am inclined to assert that our E. word *seize* has its origin in the G. *seabh-* through the Celto-French *saisir*, for *seav* may become *seas*, *seize*.

The K. hebog, "a falcon, a hawk," is only a later corruption of G. seabhag.

Again, while H. shâbhâh gives the G. sgaba, or, shortened, sgabh, sgabh again, by dropping the initial s (as in the L. cutis, "a skin," from Gr. skutos) becomes gabh, a much used G. verb meaning (1) "to seize, lay hold of, make prisoner, take possession of," and is thus identified with the H. shâbhâh. From this G. verb gabh I derive the Etr. *capys*, "the falcon," which, like eun-fionn, means the bird that "seizes and makes captive"; also the Ger. habicht, A.-S. hafac, E. hawk, L. ac-cip-iter, and the Gr. gups, gupos, "the vulture," with its compound aigupios (cf. ai-etos), which, from aïsso and gups, means the bird "that rushes upon and seizes" and carries off its prey. Homer, both in the Iliad and the Odyssey, applies this name aigupios to a warrior who is rushing on in his headlong career of carnage. The common explanation of aigupios as "goat-vulture" (from ai for aix, "a goat") is inadequate and ignoble; the Gaels have a nobler conception of the dignity of the vulture, for they still call it lachar from laoch, "a hero."

From the G. form sgabh, which is pronounced sga, I derive the Gr. verb echo, "I take possession of, I hold fast, I hold, I have," for this was originally scho, as is proved by the forms ischo and schetho, and the 2nd aor. form eschon and its mood schoiën. And so, from the form gabh I take L. habeo, "I have," Ger. haben, "to have," and perhaps Ger. geben, "to give." I have already quoted L. capio as from the G. root gabh, and connected with H. kaph, but it appears to me that in G., and in L. too, there must have been three different verbs each having the form gab, cap; for there is (1) gabh for sgab, "to seize, make prisoner," L. cap-t-ivus, (2) gabh,

"to hold, to contain," L. cap-ax, H. kaph, and (3) gabh in the sense of motion (see cabail) and the L. cap-essere, "to hasten, arrive at."

This derivation of the Etruscan *capys* is strictly in keeping with the meaning of the names of all these rapacious birds so far as I have examined them, and also with the Gr. bird-name harpē, "a falcon" (whence the E. harpies), as is proved by the Gr. verb harp-azo, "I seize and overpower, I grasp, I carry off by force."

I therefore regard the Greek gups, "a vulture," and the Etruscan *capys*, "a falcon," as derived, both of them, from G. gabh, "to seize," and as meaning each the "raptorial" bird. So, if the Etruscans and the earliest Greeks were Pelasgians, then their common language was Celtic, for it is not likely that the Ionian immigration supplanted such primary names as gups, "a vulture," and other bird-names yet to be considered.

If any one is disposed to cavil at this derivation, and to think it strange that the Greek "vulture" and the Etruscan "falcon" should have names which are radically the same, I would merely refer to a fact already well known to Celtic scholars; the Celtic word gabhar (q.v.) in G. and I. means "a goat," but in old I. it was also used to signify "a horse"; how? because the word originally means "the leaper," being closely connected with the H. tsâphâr, "to leap, to dance," as fully explained under Etr. *capra* and *damnus*. Now, if animals so diverse in form, size, and classification as the goat and the horse can be designated in Celtic by the same name, surely the Greeks and the Etruscans, both Pelasgians, were justified in using the same Pelasgo-Celtic name gups and *capys*, "the seizer, the grasper," to mean birds so closely allied as the vulture and the falcon.

(d.) Among the bird-names there are four which refer to

the *nails or talons* with which these birds are armed, G. preachan iongnach, "the vulture," and clamhan gabhlach, "the kite." Preachan, as we have seen, is "the grasper," and iongnach means "having talons," from G. ionga, "a nail, a talon, a claw," whence L. unguis, Gr. onux. The other name, gabhlach, means "swift" (which certainly is true of the kite), from the adj. gabhail, "moving," from the root gabh (q.v.), in the sense of motion. The other word, clamhan, means, in G., "a kite," but its root clamh (pronounced clav), means "mange, itchiness," from which comes the verb clamhar, "to scratch"; hence clamhan appears to be a misnomer, until by comparing the G. root clamh with the L. clav-us, we learn that the original meaning of clamh is "a nail, a nail of the finger," and hence the idea of "scratching." In the same sense the G. speireag, "a hawk, a sparrow-hawk," is formed from G. speir, "a claw," E. spur, as the "spur" of the cock, and G. speireag, with the *s* softened into *é*, gives the Celto-French épervier, "a hawk."

We must not leave this root-word clamh yet awhile, for we shall probably find it to be Etruscan. The G. *mh* final is sounded *v*, and the letter *m* in G., as in many Oriental languages, is pronounced like *b*; clamh is therefore the same as clabh or claph. This brings us to the H. tsâphar, "to wound with claws," Ch. tsippar, "a bird," and H. tsipporen, "the nail of the finger," Gr. peronē, Ger. sporn, G. speir, E. spur. Other H. forms of tsâphâr are shâphâr and sâphâr, "to scratch, to scrape." Let us now trace the form shâphâr; the initial letter is *shin*, which, as shown under scabhadh, readily becomes *sg*; thus the root shaph, hardened into shab, gives G. spag, smag, mag (by metathesis for sgap, sgab, gam), "a claw," L. scabo, "I scratch," Ger. schaben, "to scrape," E. scab. Other

European languages, however, insert the letter *r* in the root, just as *l* is inserted in the root *shabh* to form the G. *sealbh*, "a possession" (q.v.) The earliest form of this insertion is seen in I. *gearb* (for *sgearb*), "scab," and Ger. *schorf*, "scab," whence E. *scurf*. *Sgearb* (pronounced *sgerb*), by metathesis, gives the G.-I. *sgriob*, *seriob* (pronounced *sgrēb*), "to scrape, to scratch," *sgriobh*, "to engrave, to write," L. *scribere*, Fr. *écrire* (*é* for *s*), Ger. *schreiben*, E. *write*; and *sgriob*, *sgrob*, by dropping the *s*, gives Ger. *graben*, "to dig," E. *grave* and *engrave*. The Gr. verb *graphein*, "to scratch, to write," also comes from the same root, for the K. form of *sgròb* is *ysgrafu* or *crafu* (*s* dropped), "to scrape, to scratch," and *ysgrifenu*, "to write." The K. *crafu* shows us how *sgearb* *sgriòb*, *sgrab* became Gr. *grapho*, "I write," and *glupho*, "I engrave," while the Gr. compound middle form *dia-scariphaomai*, "I scratch as a fowl," not only preserves the *s* of the Celtic, but it also shows the derivation of the E. verb *scarify*.

From these reflections on the H. *shâphâr* it would appear that the early framers of the Celtic language found it necessary to insert an *r* in the root, to distinguish between two root-streams both flowing into their language at the same time, the derivatives of the H. root *shâbâh*, "to lead captive," and of the H. root *shâphâr*, "to scratch," either of which would give the forms *sgab*, *sgap*, *sgabh*, *sgaph*.

Again, let us take the H. form *tsâphâr*, "to wound with claws," to which Ch. *tephar* (*i.q.* H. *tsipporen*), "the nail of a man," "the claw or hoof of a beast," is cognate. In *tsâphâr* and similar H. words, the *tsade* has a strong affinity for the palatals; the root *tsaph*, therefore, becomes *gaph* or *caph*, and this with *l* inserted, as in *sealbh*, gives *claph*, G. *clamh*, L. *clav-us*, "a nail." But the L.

clavus besides meaning "a nail, a peg," is also the name for that peculiar dress-badge of rank which King Tullus Hostilius introduced into Rome from Etruria. These stripes of purple, the *latus clavus* and the *angustus clavus*, were woven into the *tunica*, and were distinguishing marks of high rank and of noble descent, being worn only by the senatorian and the equestrian orders in Rome, for purple is the colour that belongs to a kingly, princely station in life. For a similar reason the middle classes of society in Assyria wore a tunic which was fringed. Now, this clavus must have some connection with a "nail," but where does the connection lie? Probably an answer may be found in the H. yâthäd, "a pin, a nail"; whence, tropically, "a prince" or "man of rank," on whom, as on a nail, the whole State hangs or depends; and by a similar trope H. berîach, "a bolt" or "bar," means "a prince," because he defends the State, as the bolt secures the door. In this way the *tunica laticlavica* and the *tunica angusticlavica* were worn by those whose ancestors had been founders of the State. And as the fashion and the thing came from Etruria, so also, doubtless, did the name clavus; but clavus is the G. clamh, therefore the Etruscan language was Celtic. And I shall regard this argument as valid until some other language can be shown to have an equal claim to the parentage of the word; and even then the question of priority will decide, for the G. clamh is evidently in point of time anterior to the Ger. klaue, E. claw.

A further reason for the use of the name clavus, to designate social rank, may perhaps be drawn from the Etruscan mirrors. On them Hercules (and he is said to have been the founder of the Western Celtic nation) is represented as wearing a leopard's skin over his shoulders, with the paws and *claws* hanging down in front over either

breast, the very position which the purple stripe had on the Roman dress. With this badge of dignity compare the leopard's skin as the dress of the highest officiating priest in Egypt, who was usually the king's brother, or some one of royal descent.

One of our birds—the kite—has a name which must have been given to it because of its destructive habits ; it is the *L. milvus*, *Fr. milan*. The latter name is composed of *mil* (cf. *K. mil-fran*, “a cormorant”), and *an*, that is, *G. eun*, *I. en*, “a bird,” and by analogy *L. milvus* should be equivalent to *mil* and *avis* (cf. *cor-vus*). But what is *mil*? It is a *G. verb* meaning “to ruin, to destroy, to spoil.” The kite, then, the *L. milvus*, is the bird that rushes violently on his prey and “destroys” it, tearing it to pieces. This name suits the kite, for he is indeed a sanguinary spoiler and robber, and his brother the falcon, even in the Homeric age, had an equally bad reputation, for he is the “destructive” messenger of Apollo.

The transition from *L. milvus*, “a kite,” to *L. miles*, “a soldier,” is not very obvious, but I have never been satisfied with the current derivation of *L. miles*, from *L. mille*, “a thousand,” as if one of the thousand men whom Romulus embodied for the defence of his infant state ; as I believe miles to have the same root as *milvus*, I introduce it here. In those early times the hero was the man who, with surpassing strength of body and great daring, could “destroy” in battle the greatest number of the enemy. Hence, names of honour applied to a warrior are often mere epithets to mark what we should now call his ferocity or perhaps atrocity. Homer praises his heroes when they dismiss to the shades below whole troops of slain. In this sense I find, in *G.*, *milidh* to mean “a hero,” one famous for his “destructive” blows, and *miltineachd* to mean

"bravery," and *mileanta* to mean "soldierly, brave." I therefore consider this derivation from G. *mil*, "to destroy," a more likely one than that from L. adj. *mille*. Cf. my derivation of *Mavors*, *Mars*.

Now we come to the Etruscan *haracos*.

Among the habits of the raptorial birds, none perhaps is more conspicuous than the manner of their flight. With stately grandeur, and in all the composure of conscious strength and power, the eagle and the vulture rise to a great height by successive wheeling circles, and, even when poising themselves on high with outspread wings, they still continue to circle round and round. Nor is it the larger birds alone that wheel their airy flight, but all the smaller birds of this class can at once be recognised by this habit of theirs. Hence several of them were sacred in the eyes of a sun-worshipper; hence, also, in the Homeric poems, *Athenè* and *Apollo* assume the form of vultures, and *Athenè* once that of an osprey.

The bird-names of this kind are Gr. *kirkos* and *triorchos*; *torgos*; L. *vultur*, Etr. *haracos*, Ger. *geier*. All these names are taken from two primitive roots, both of which exist in G. These roots in their H. dress are *câr-âr* and *dûr*, both meaning "to go round, to go in a circle." In G., there is the noun *car*, meaning "a bending, a winding," as of a stream; the adj. *carach*, "whirling, circling"; and *car-tual*, "a moving round in a circle" contrary to the course of the sun, and therefore unlucky; and still another word, *gearr*, which means "to describe a circle." The H. name *kir*, "a city," which is found in so many forms, both in the Eastern and the Western languages—in K. *cær*, in G. *cathair* (*th* silent),—although Gesenius says that its derivation is doubtful, seems to me to come from the root *car*; for we know that the early Romans, following an Etruscan

rite, cut a "circular" trench to mark the extent of the city which they were founding, and there is also good reason to believe that the earliest dwellings of men were round, whence the name *turris* (from root *dûr* or *car*), a "round" tower, used by Horace to signify a princely mansion. Even our English name *borough* (from *brugh*, q.v.) supports the derivation of *H. kir*, "a city," from the root *car*, "to go round." Other forms of *kir* are *kiriah*, *kiriath*, as in *Kirjath-Arba*, *Kiriathaim*; in Phœnician the word is *kereth*, and in Parthian *certa*; in Russian it is *gorod*, with which compare the *P. gardan*, "going round," as *asya-gardan*, "the revolving millstone"; old Persian has *gherd*, "a castle," Hindustani has *pore*. All these examples point to *car* as the root of *kir*. Be this as it may, it is certain that *carach* in *G.* means "wheeling, flying in a circle"; this word, transferred into Greek, is *caracos*, *kirkos*, and, with the *c* softened into a simple aspirate, the *Etr. haracos*, "a hawk." With this compare the *P. chargh*, "a hawk," and from the same root, *charkha*, "a wheel, a reel." Here, again, a previous remark applies, to the effect that the language in which the bird-name is significant is the older and mother-tongue; the *Gr. kirkos* in itself has no descriptive power in Greek, but when viewed as another and reduced form of the *G. carach*, it is significant. That a bird may be named from the manner of its flight is proved by the *H. adj. âgûr* (cognate to *car*), "flying in circles, gyrating," which, as a noun, is used to mean "the crane," another "wheeler," though of a different class. This derivation of *haracos* alone would satisfy me that the Etruscan language was Celtic, unless, perchance, some other language with which I am not acquainted should produce an equally satisfactory explanation of the name.

The *Gr. name triorchos*, "a kite," contains the prefix

tri and orchos, "a row of trees." This prefix tri I take to be a metathesis for tir or kir (*k* for *t*, see teine). Triorchos is thus equivalent to kirorchos, the bird that "wheels round the tops of the trees"; in this sense the name would as well apply to the crane, the crow, and other birds, but the Greeks seem to have restricted it to the kite.

Another form of the root car is the G. gearr, "to describe a circle," whence L. gyrus. From this word I derive Ger. geier, "a vulture," the bird that "flies round and round in circles." This view is corroborated by the G. descriptive names for the geier-vulture, (1) iolair-fhionn, and (2) iolair-thiomchiollach, which mean (1) the "eagle that tears" its prey, and (2) the "eagle that flies round in circles." The word tiomchioll is elsewhere explained; from tiom I take the L. preposition circum, for tiom may become ciom (*c*—that is, *k*—for *t*), and ciom with the root car prefixed makes carciom or kirkiom, "round about in a circle," the L. circum, all which has been shown elsewhere.

There now remain only the Gr. torgos, used by Callimachus to mean "a vulture," and the L., I should rather say the Etr. vultur, "the vulture." These are both derived from the root dūr, tūr, tōr, "to go round," which has the general idea of "roundness" when it is applied to things. This root is found in G. in the words tūr, "a tower," tur-ghabhail, "the going round" of the sun in his daily course, turachan, "a big-bellied person," tor, "a tower," toradh, "an auger, a wimble," torr, "a mound over a grave," "a grave," torail, "fertile, prolific." If, to the root dur, tur, tor, we add the G. suffix ag, as in seabhag, we have the word torag, Gr. torgos, "the bird that flies round and round." The bird-name torgos, or

turgos, by metathesis, becomes trug-ōn, "a turtle-dove," named from the root tur because of its peculiar habits. Our lexicons invert the natural order of things by deriving trugōn from truzo, "I coo, I murmur." I rather think that the bird-name came first in point of time, and that from the stem trug- the verb truzo, as if trugizo, was formed to signify the note of the bird. This derivation of trugōn, "a turtle-dove," from dūr, tūr, "to go round," has some support from the Gr. name peristera, "a dove," which seems to be compounded of peri, "round about," and a root ster, which possibly may be the root of stergo, "I love"—a name which, like H. rāeham (q.v.), refers to the affection of the bird.

The name vultur is native to the L. language, for the Fr. vautour is Romance corruption, and the K. fwltur is a loan-word. As a bird-name it is unique; I believe it to be Etruscan. Its termination -tur is the same syllable as in Gr. torgos, trugon; and the vul I take to be the same as in the Etr. town-names Fel-sina, Vul-sinii, Vol-aterræ, Vul-ci—that is, the G. Bel, or Beil (inflected form Vel), "the sun-god," worshipped, as is well known, by the ancient Britons. The name would thus mean the "wheeling bird of Bel." If Apollo, who, in one of his many aspects, is the Hellenic god of light, is said to use the falcon as his "swift messenger" (Odys. xv. 526) at the Homeric era, surely a nation, the first founding of which dates before the Trojan war, may be allowed to select the vulture, the largest of the raptorial, as an emblem of their great god, the sun, the largest luminary in the sky. But a discussion of this matter would detain us too long here, and besides it belongs rather to the religion and the mythology of the Etruscans; yet I may be permitted to state briefly some of the reasons which lead me to associate the vulture with the worship of Bel—

(1.) The Etruscans were sun- or fire-worshippers. (2.) They regulated many of their institutions by the number "twelve," the "Twelve Lodging-houses" of the sun, the signs of the Zodiac; one of these signs in the ancient astronomy was the "vulture." (3.) The cone was an emblem of fire in the old rituals, and M. Vultur in Italy was conical and volcanic. (4.) The Egyptian solar god Apis is represented with a vulture on his back, for the vulture was a symbol for Maut, "the mother," the productive principle in nature. (5.) The highest of the Egyptian gods are represented on the monuments with the head of an eagle or vulture. (6.) White was the sacred colour in the solar worship, and white animals of the nobler kinds were dedicated and sacrificed to the sun; now, the white vulture—the *percnopterus*—was common on the Tuscan Apennines and in the adjacent island of Elba; and as the eagle was the bird of the Roman sky-god, so the vulture may have been the "holy bird" of the earlier nature-worship of the Etruscans. (7.) There is probably a hidden significance in the legendary account of the foundation of Rome, where Romulus and Remus agree to refer their strife to the decision of the "vulture" omens; if these heroes were Etrusco-Pelasgian Celts, we can understand their reverence for the white vulture.

But we must leave this question thus in outline.

(B.) *Of the "Waders" and "Perchers."*

As *capys* and *haracos* are now disposed of, the only Etruscan bird-name that remains is *gnis*, "the crane."

This bird is one of the "waders," and, along with the heron and the stork, belongs to the tribe called *Cultrirostres*, those with "cutting beaks." Quite different from these in habits, but still resembling them in one point of their

physical structure, are the *Conirostres*, those with "round conical beaks."

I will take the "insessorial" raven and crow, along with the *grallatores*, "the waders," because some of the ancient names for raven and crow illustrate the derivation of the Etr. *gnis*, and of other names for the wading-birds. These illustrative names are G. brân, I. corrag, K. bran, with its compound cig-fran, L. corvus and cornix, Gr. korax and korônē, S. karava, O. H. Ger. hraben, E. raven, H. örüb.

But before examining the etymology of these, I will briefly refer to some other names for raven and crow, as G. cnaimheach, fitheach, rocas, Ger. rabe, E. grebe. First, then, let us observe that the raven, the crow, and the vulture bear the same general names in G., preachan and fionnag; these names, as we have seen, describe the habits of the raven and the carrion-crow, as well as of the vulture. The G. name cnaimh-each, "the crow," evidently the carrion-crow, is formed from G. cnaimh, "a bone," and may equally apply to the vulture as the "bone-breaker." Now, Pliny tells us that "ossifrage," "the bone-breaker," was an Etruscan descriptive name for the vulture, the "*aquila barbata*," doubtless the lammergeier of the Apennines. He must refer to the meaning of the name ossifrage, for it is not likely that the word is of Etr. origin. Now, it happens that in G. cnaimh-bristeach, "the bone-breaker," is still a name for "a vulture," bristeach being formed from the G. verb bris, "to break." This coincidence may not have much force in itself, but, in however small a degree, it adds to the weight of my argument.

The L. personal name Nævius, as if Cnævius, seems to be taken from G. cnaimh, "a bone," and the augur Attus Navius or Nævius, of the whetstone story, was probably an Etruscan.

The G. *rocas*, "a crow," comes from G. *ròc*, "a hoarse or rough voice," whence Teutonic *hruk*, E. *rook*, L. *raucus*, "hoarse," as in the expression "*rauca palumbes*." The G. name *fitheach* (*th* silent), contracted *fiach*, "the raven," comes from G. *fiadh*, "meat, food, victuals," and thus corresponds in meaning with *cig-fran*, which I shall presently examine.

The Ger. *rabe*, O. H. Ger. *hraben* is connected with the Ger. verb *rauben*, "to rob." The A.-S. *hræfn*, from which comes E. *raven*, is an older form, and is equivalent to *hræf-en*. But what is *hræf*? We have seen that *gab* or *gabh* is an old Celtic verb meaning "to seize." By inserting the letter *r* this word becomes *grab*, an expressive colloquial word in English, meaning "to seize forcibly and suddenly." The verb *grabh*, "to seize," does not now exist in G. in that form, but there is the verb *grabh*, "to carve, to engrave," and to distinguish the one verb from the other, *grabh*, "to seize," has been devocalised, and is written *greim* (*m* for *b*, see *tuber*), "a grasp, a hold," whence the verb *greimich*, "to grasp, to catch." The Ger. *greifen*, "to seize," and *griff*, "a grasp, a talon, a claw," appear to come from *greim*, rather than from the older form *grabh*. From the form *greim*—that is, *greib*—I take the E. name *grebe*, a kind of diver-bird, remarkable for the agility and rapidity with which it can pursue and catch its prey under water. Our English etymologists are either silent or astray in fixing the paternity of this word, for, as *grebe* is a Celto-French word, there is no doubt that it comes from the Celtic *greim*. Further, *grabh*, by softening the initial *g*, gives A.-S. *hræfian* (*bh*=*v* or *f*), *ræfian*, "to seize, to plunder, to rob," from which comes A.-S. *ræfen*, E. *raven*, Ger. *rabe*, Da. *raafn*, "the robber-bird," the bird of pilfering habits.

Again, the root grab (*b* hard), by softening and then dropping the *g*, becomes L. rap-ere, "to seize, snatch," and its Romance corruption ravis. In the same manner are formed Ger. rauben, E. to rob, K. rhaib, "rapacity," G. reub, "to tear, to lacerate," and from it reubainn, "robbery, freebooting."

The Fr. corbeau is a corruption of L. corvus, and Fr. corneille of L. cornicula.

So far the miscellaneous names for "raven" and "crow"; now, let us classify and examine the names for the *conirostres* and the *cultirostres*, taking them together.

The Etruscan *gni's*, "the crane," is, as I have said, of the tribe of birds called by ornithologists the *cultrirostres*, because they have long, straight "cutting" beaks. With them I associate another tribe, the *conirostres*, those with "conical" beaks, because it happens that in some of the languages under consideration the same root-name is applied to birds of both tribes. And with reason, for although close observation justifies the separation of these birds into two tribes as above, yet the early bird-namer, looking on these birds as he found them either perched on trees tearing carrion, picking up grubs, or wading in the pools and shallows for a meal, observed that they had one feature in common, —a long, straight, sharp-pointed conical or cylindrical bill, —and named them accordingly. Thus it is that many of these bird-names describe the shape of the bill. A familiar instance of a name taken from a peculiarity in the shape of the beak is the E. pike, which is a fish with a sharp-pointed nose.

But in considering the names of our *conirostres* and *cultrirostres*, it will be convenient to follow the same arrangement of names which we made for the rapacious birds, viz.:—

1. Some noble or ethical quality.
2. Some physical peculiarity.
3. Some accidental quality.
4. Their habits.

1. First, then, the names which denote some noble or ethical quality.

The origin of the H. name *chasidah*, "the stork," has been much debated, but most etymologists now agree with Gesenius in deriving it from the adj. *châsîd*, "kind, merciful, pious," and the root *châsâd*, "to love," which implies eager desire. This very well suits the character of the stork, which has, in all ages, been distinguished by the affection of the parents to one another and to their young, so much so that it was an ancient belief that the young after leaving the nest continued to know their parents, and tended them in old age with all the care and attention of dutiful children. The name *chasidah*, the "pious," is, therefore, very fitly applied to the stork, just as the Arabs call the ostrich the "impious bird," because she seems to neglect her eggs and her young. Ambrose tells us that the Romans spoke of the stork as *avis pia* and a late Latin poet describes it as *pietatis cultria*. Until the flood of luxurious eating set in, the Romans never killed and dressed the stork for the table; the prætor Sempronius Rufus was the first to do so, and to this fact Horace alludes in Satire II. 2, 49. In ancient Thessaly the life of a stork was as much regarded as the life of a man. The black stork—the Ibis—was a sacred bird among the Egyptians. Unlike the white stork, it was not a bird of passage. The regularity of the migrations of the white stork is referred to in Sacred Writ, and by Virgil in his Georgics. In Syria, Palestine, and Northern Africa, the storks are at this day specially protected by the Mohammedans, and at Fez, in Morocco,

there is said to be a hospital for sick and aged storks and cranes.

The Septuagint and some of the Christian fathers consider the chasidah to be "the heron," which was also known "to cherish" its parents; some translators also render the word by "vulture," "hawk," "kite." The LXX. translators quite overlook the "stork," and render chasidah into Greek by words meaning "hoopoe," "heron," "pelican."

The E. name stork is the Ger. storch, which some German etymologists consider a loan-word; it may, however, be connected with a root which gives the Gr. storgē, "love," stergo, "I love," denoting the affection between the parents and the children. A parallel instance of a bird-name with this meaning is S. varadâ, "a goose," from vara, "a lover, a husband." And on the Egyptian monuments the goose is the symbol which means "a son," because of its courage in defending its young.

2. As in the raptorial names falco and croman, so here the shape of the beak is a prominent physical feature, and gives names to the stork, the heron, the crane, the raven, and the crow, and all these names have in them the element cor. Thus corr, without any attributive word, is the name by which "the crane" is familiarly known to the Irish of the present day, and in the Irish Bible it is used in this sense. But corr, with a qualifying adjective attached to it, is also used in G. and in I. to signify "the stork," "the heron," "the crane," "the bittern." These descriptive names mean—"the moor corr" (the crane), "the white corr" (the stork), "the grey corr," "the fish corr," "the corr that frequents the shallows of rivers" (the heron). The same syllable is seen in the Gr. kor-ax, kor-ōnē, and the L. cor-vus and cor-nix. These coincidences of nomenclature cannot have

happened by chance; they must be founded on some general application of *corr* which will suit all these birds; this meaning I find in the G. word *corr*. I know that these names are usually regarded as onomatopoetic—imitations of the peculiar note of the bird, as cuckoo. I do not deny that this is probably true, but there are some considerations which, in my mind, militate against this view, and I find a very good derivation in the G. *corr*, which means “a snout, a bill.” Through the G. adj. *corrach*, which is applied to birds that have a rolling eye, we see that *corr* is derived from the root *car*, which contains the idea of “roundness,” or of “going round.” The same principle appears in S. *tunda*, “the beak of birds,” so called from its “roundness” (cf. L. *rotundus*). *Corr*, then, is a round, conical, or cylindrical bill, and this is exactly the kind of beak which the “Perchers” and “Waders” have. This shows that the ancient Celtic name-makers were not unskilful in observing the essential differences of animals, and, to some extent, anticipated, by such words as *corr* and *barr*, the modern division of birds into rostral tribes. The Greek *korax* I take to be *corr* with the suffix -ag, Gr. *korōnē* to be *corr* with G. *eun*, “a bird,” L. *corvus* to be *corr* with *avis*, “a bird,” L. *cornix* to be *corr* with *nis*, as in Gr. *or-nis*, *-nīthos*, all of which terminations have already been explained. The Gr. *korax* has its equivalent in Celtic, for one name for “a crow” in Irish is *corrach*.

In G. there was a distinction between the *conirostral* beak, which was properly called *corr*, and the *cultri-rostral*, called *barr*, for *corrach* is “a crow,” with its short conical beak, but *barr* gives L. *parra*, “the magpie,” or “jay,” with its long and strong beak like a spear. This distinction, however, is not rigidly observed, for in G., “a crane” is called either *corr-riabhac* (“grey”), or *parr-riabhac*, and “a

kite or hen-harrier" is called parr-riabhac nan cearc. In G. the word parr, or rather barr (see *burrus*), means "the sharp point or top of anything," a word which is found in almost all languages in the sense of elevation or height. Its K. forms bar, par, yspar, bring us to the E. spear, "a lance," which is the meaning of bar both in G. and K., and this is a very suitable meaning, for these birds "spear" their prey. The full idea, then, contained in the words corr and barr is that of a straight, round, spear-like beak, and any one who looks at the beak of the stork or crane will at once see how appropriate is the G. name corr. Indeed, the American crane has a bill like a dagger, and it has been known to drive it through a man's hand with one blow. From corr in this sense I take the Sabine word curis, quiris, "a spear," whence Quirites and Quirinus; the former of these is the Roman citizen name, "the spear-men"; it resembles the G. curaidh, "a spearman, a warrior," and has its counterpart in the Belgæ, "the bowmen"; the other, Quirinus, is the name of the deified Romulus, as the son of Mars, the "spear"-god, to whom picus, "the magpie," "the pike- or spear-bird" (cf. parra), was sacred, and under whose auspices spoil taken in war was sold *sub hasta*. Indeed, it would not be hard to show that the names Romulus and Ramnes, so closely connected with the earliest history of Rome, are both of them taken from a G. word meaning "a spear."

But some one may ask, Can a bird be named from its beak merely? Certainly; for we have already had L. falco, from falx, and also the I. croman, "a sickle," hence "a kite." Besides this, the K. name for "a crow" is brân, as if barr-en, the bird with the "spear"-like beak, and the K. cigfran is this same word bran with the noun cig, "flesh," prefixed. This word cig enters also

into the composition of *L. cic-onia*, as if *cig-eun*, "the flesh-bird." With this compare *fitheach* as already quoted.

Let me now revert to the name *corr*, "a long rounded beak." I infer that since the modern Celts use that word, pure and simple, to mean "a crane," the ancient Etruscans may have used a similar word in the same sense. Now, the Etruscan *gnis*, "a crane," is very like the *G. gnos*, "a bill, a snout, a mouth," and *gnos*, by changing one liquid for another, is the *L. grus*, "a crane," and, further still, *gnos*, by dropping the *g*, becomes *L. nas-us*, "the nose." As with *gnavus*, and *gnatus*, and *gnosco*, so *nasus* was originally *gnasus*, and as the spelling with *g* is an old form, I regard *gnos* as an old Celtic word. From *gnos* the *G.* has *gnuis*, "the face, the visage."

A strong corroboration of this derivation of *gnis* is afforded by the name for an Italian species of "heron," now extinct, but formerly numerous in the Bolognese territory, which was occupied by Etruscans, their town *Felsina* being the modern Bologna, *L. Bononia*. This name is *corrira*, a native name, and evidently formed from *corr*. These cranes or herons must have been numerous also among the Etruscans, for the beautiful Balearic crane frequents the islands in the Tyrrhenian Sea, and even visits the coast of Africa.

Additional evidence of the identity of the *Etr. gnis* and the *G. gnos* comes from the *G. gnusadh*, a derivative of *gnos*, meaning "a dent or a notched compression." Now, the bill of the crane has just such a furrow running along its whole length. Therefore the name *gnis*, *gnus*, or *gnos* is, in the case of the crane, even more descriptive than *corr*, for it not only conveys the notion of a "spear-like bill," but it also marks a peculiarity of this bill as compared with others.

The G. *gnos* is therefore, in all respects, a suitable name for the Etruscan crane.

If L. *nasus* is derived from G. *gnos*, then Ger. *nase*, Ic. *nös*, A.-S. *næse*, E. *nose*, are all in like manner more or less directly connected with *gnos*, which, possessing the *g*, must be the oldest and parent form. The presence of the *α* in L. and Ger. is explained by the G. *craos*, "a wide mouth," which, like L. *grus*, is only another form of *gnos*, and the connection of *craos* in meaning with *corr* and *barr* is shown by its derivative G. *craosnach*, "a spear, a dart." The S. *nâsâ* bears a strong resemblance to L. *nasus*, but it cannot be supposed that the L. *nasus* came direct from the banks of the Ganges. That nose is one of the essential words of the primitive, unbroken language will not be doubted; the Sanscrit branch of the Aryan family carried this name into India, but who brought it into Italy? Not the Greeks, but the Celts, for the most Hellenising of Latin etymologists will scarcely urge that the nose, *nasus* came through Greece. The Greeks themselves got their name for "the nose" from the Pelasgian Celts, for in G., *sròn*, *sroin* is the common name for the human nose, and from this comes the Gr. *rîn*, *hrîn*, which, so far as the sound is concerned, may be written *hroin*, the initial aspirate taking the place of the G. *s* in *sròn*. It is clear that this Gr. word cannot give the L. *nasus*.

If any one here objects that it is not likely that so many different objects should be named from the one word, "nose," I must again reply that in the earliest stages of language words were few, and that each root-word, like the patriarch founder of a family or a nation, was the author of a numerous progeny, each individual having his own separate features and attire, but all, when attentively examined, exhibiting traces of their common origin. Nowadays, around the same

domestic hearth, there will sometimes be found one or two members of a family unlike the others, whom a cursory observer would regard as strangers; and yet, on inquiry, we learn that their form and face, their hair, their voice or habits, if not exactly those of their parents, are yet parental, being derived from their grandparents. The students of language can find among words many illustrations and examples of such changes and varieties of feature.

I have only one other remark before I leave the bird-names which have the syllable *cor*; it respects the H. *’oräb*, “a raven, a crow,” S. *karava*. Gesenius confesses that no root for *’oräb* can be found in the Semitic languages, but cites the L. *corvus* as cognate; he observes, also, that the *b* and the *v* are no part of the root. This root, as we know, exists in G., for the H. *’oräb* begins with the palatal letter *ain*, which, as usual, represents or is represented by the G. *g*, *k*, or *c* hard.

The names L. *ardea*, Gr. *erōdios*, Fr. *héron*, E. *heron*, Sc. *erne*, are all the same word, and are derived from G. *ard*, “high”; the heron is thus the “lofty” bird. This sense suits the stork, the heron, and the crane, for they are each about four feet high, and have the same stately aspect. The G. *ard*, in its inflected state, is *airde*, which, by metathesis, may become Gr. *erōdios*, and the *d* aspirated slips into the liquid *n*, whence *heron*, *erne*. There is no difficulty in recognising the L. *ardea*.

The Persians call “the heron” *bu timar* because of its affection, *timar* being a word that means “care, attendance on the sick.” For some such reason Athenè, in one passage in the *Iliad*, employs the heron as her messenger.

3. The accidental qualities of the “Perchers” and “Waders.” These are (*a*) a hoarse note, and (*b*) colour.

(*a.*) The voice of the bird appears in—for “crow”—G.

rocas, and, it may be, in Ger. krähe, A.-S. crowe, E. crow, O. H.-Ger. hruch and kräa, Goth. hruk, E. rook, O. Sl. kruku; for "crane"—K. cregyr and garan, Gr. geranos, Ger. kranich, A.-S. cran, E. crane; for "heron"—K. cregyr, Ger. reiher, A.-S. hragra. Of these, roc-as and creg-yr both indicate a "harsh voice," roc being the root of the L. raucus, "hoarse," and creg being allied to Gr. kercho, as in kerchnēis, "the kestrel" (q.v.) Reiher is "the screamer." Of the other names, some may be connected with the syllable corr, which I have already explained, but the rest, especially those beginning with the syllable cr or ear, are onomatopoeitic imitations of the note peculiar to the bird. It is rather remarkable, as showing the accuracy of our early name-makers, that not one of the names for the stork has this syllable *kr* or *cr*, for the stork has no note; the snapping of its mandibles—the only sound it makes—resembles a crotalism, a rattling of castanets. Pliny, alluding to the voicelessness of the stork, tells us that there were some people who asserted that the bird had no tongue.

(b.) The colours are "grey" (glas and riabhac) and "white" (bàn).

(4.) The habits of these two tribes of birds furnish us with the names G.-I. fitheach, contracted fiach, I. corriasg, K. cigfran and chrych-ydd, L. ciconia. These names have all been explained, excepting G. iasg "a fish," L. piscis, and K. crych, which means "shallow water."

In fine, to sum up this bird-hunting raid, I think it has been proved that the Etruscan *haracos*, *capys*, and *gnis* are Celtic names, that the roots of most of the bird-names in our list are found in Celtic, and that many of the most elementary ideas in human speech are expressed, in Latin and Greek, by words of Celtic etymology.

I have gone thus at length and minutely into a discussion of the origin of these bird-names, because I believe that, like the first names of mountains, rivers, and other physical features of a country, they too are taken from the language of the earliest inhabitants. If, then, these names can be proved to be Celtic, this establishes a strong presumption that the basis of the population in the countries where these names were used was Celtic.

For Etr. *Antar*, "the eagle," see Chap. IV.

Opinions of Others.

LINDSAY.—*Aracos*.—The same word as the Greek *hierax*, L. *accipiter*, and the Icelandic *haukr*; and either from *arc*, *arac*, "greedy," or (which is more probable) from a common root with *capys* and *habuh*.

Capys.—The Greek *gups* and Teutonic *habuh*, "accipiter." From *haban*, *hafa*, *haben*, "habere," "capere," "to have"—that is, to possess oneself of, by taking or seizing.

Gnis.—Evidently, I think, the Teutonic *gaNôz*, *gNôs*, *genoss*, implying a "sodalis, collega, commilito," or "companion"—in allusion to the gregarious habits of the bird, its peculiar characteristic as noticed by Pliny and the ancients.

TAYLOR.—*Aracos*.—In Koibal and other Turkic languages *karakus* means "an eagle," the last syllable *kus* meaning "bird" in Kirghiz and other Turkic languages. In Ostiak, *kurak* is "an eagle." The first part of the word is either the Turkic *kura*, "black," the Ostiak *sarag*, "swift," or perhaps the Tschazisch *karak*, Tschjulim *ura*, Finn. *waras*, "a robber or thief."

Capys.—The second syllable may be the Turkic *kus*, "bird," which we have found in the word *aracos*, and the

first syllable may be the root of *capra*. We have also the Ude *kappesun* and the Turkic *kap*, *jap*, *japysch*, "to snatch, seize by force," as well as the Hungarian *kap*, "to get possession of." *Capys* would therefore be "a bird of prey." *Ginis* seems to be an Aryan word from the same root as the Greek *chēn*.

DONALDSON.—*Capys*.—"If *capys*=*falco*, it should seem that *capys* contains the root of *cap-ere*, for this would be the natural derivation of the name."

CHAPTER XI.

WEIGHTS AND MEASURES.

1. **Vorsus**, a Piece of Land.
2. **Mantissa**, a Make-weight.

1. *VORSUS, a Piece of Land.*

Vorsus is a word of very uncertain etymology, for land-measures vary so much in different countries that perhaps it is now impossible to identify the word. It seems to have been the Etruscan unit of measurement for land, about 100 feet square, and nearly the same as the Gr. *plethron*.

1. It may mean a hereditary patrimony, like the Gr. *kleronomia*, from *kleros*, "a lot." If so, it is connected with the L. *pars*, "a part, a share," and the P. *pur*, "a lot," from the P. *pâreh*, "a part, a lot." The P. *pur* is explained by the H. *gûrâl*, a little pebble used in casting lots, hence "an inheritance," that which falls to any one by lot. The G. for "share, portion," is *ear-ann*, which also means "a district, a province,"—the same idea as in *vorsus*, but of larger extent. Now, *earann* must be (like G. *uranach* for *furanach*) a softened form of *fearann*, from the root *par*, "to break" (q.v.), whence L. *frango* and L. *pars*; and *fearann* in G. happens to mean "a farm, land" (the root-syllable being *fear-*), and that is pretty near the meaning of *vorsus*.

2. If *vorsus* is not patrimonial, but a piece of land such

as any one might acquire by purchase, then the name may be taken from G. ur, foir, "a border,"—used by metonymy to signify the piece of land itself, much in the same way as the L. fines, "ends," and the Teutonic mark, in the name Denmark, to signify "territory." The L. finis itself seems to be the G. beinn, ben, "a mountain," for mountains serve as natural boundaries between countries. In proof of this I cite Gr. oros, "a mountain," and horos, "a boundary" (q.v.); H. gâbâl, "to twist" as a rope, whence gebul, "a line by which boundaries are measured" (cf. L. finis, funis), "a boundary," "a chain of mountains." From foir the G. has foirichean, "borders," foiriomall, "territory," foirumha, "fringes, borders," and forrach, "a measuring-rod, a pole, a perch." There is also an old word forb meaning "land, glebe-land"; this is a corruption of foiramh, from foir. The idea of "glebe-land" very well suits the Etr. *vorsus*, which was in all likelihood a small piece of cultivated land, attached, like a glebe, to the dwelling. Any of these words, if pronounced *forh*, would give vors-us.

The author, who quotes *vorsus* as an Etr. word, says that it was "clausus quatuor limitibus." Perhaps the force of this description lies in the word "limitibus," "boundaries," the G. foir. Now, foir, with *f* aspirated, is hoir, the Gr. horos, "a boundary, a landmark," and hoir gives G. oir, "a fringe or border, a boundary, a limit" (which is the L. ora, "a border, a coast, a country"), and the Homeric ouron, "a boundary, a measure of distance," and the Ionic ouros, "a boundary," from which apparently comes Gr. ar-oura, "plough-land," "corn-land." *Vorsus* may thus, without violence, be taken from G. foir. The *vorsus* would thus be the *ager limitatus* of the Roman law. Columella says that the Roman *actus*, which, like the *vorsus*, was the unit of land-measure, was called by the

Gauls aripennis, and this word looks like the G. forbh-adh (forb-ann), "land, glebe-land." Therefore I consider foir to be the root of *vorsus*; and of the derivatives of foir, I am inclined to give the preference to forrach—that is, forrh, fors, vors—because forrach still exists as a topographical name in Ireland, and means "a piece of ground" used chiefly for holding public meetings.

Still another possibility would derive *vorsus* from G. feur, "grass," feurach (feoirach), "pasture." Thus *vorsus* would be the "grass-land" attached to each cottage.

Opinions of Others.

DONALDSON.—From *verto*.

LINDSAY.—From *fior*, "four," *fiorise*, "*fourish*, square."

TAYLOR.—I can throw no light on it.

2. MANTISSA, a *Make-weight*.

I have not much to say about the Etr. *mantissa*, "a make-weight," "what is given into the bargain," except that I take it to be the G. maoin, "a small quantity," from meanbh—that is, mean-amh—"little, small," and the G. tomhas, "a measure, a weight, a balance." If so, *mantissa* means a "little quantity" to turn the "balance." The G. tomhas is pronounced tovas, and as medial *v* has a tendency to become quiescent, tovas subsides into toas, so that mean tomhas, "a little quantity," pronounced man-toas, approaches very near to man-tissa. The G. mean is a very old word, for its cognate is the H. meát, "a little," from maát, "to be polished," mârāt, "to scrape"; the H. meát is, therefore, equivalent to "a shaving, a shred"; other cognates may be H. män, min, "a part," and mânän, "to divide, to allot." In G., mion, "small," is another

spelling of mean, and gives the L. minor, minus, "less," minuo, "I lessen," Gr. meiōn, "less."

The L. par-vus, "little," in my opinion, is G., for G. bearra, like H. meāt, means "a shred," whence an adj. bearr-amh, pronounced bearrav, L. par-vus (*p* for *b*); and bearra is the H. marat (*b* for *m*).

The root, then, of *mantissa* is man, and to this hour the Lowland Scotch speak of giving a thing "to the *mains*," when they mean to say that it is "a small thing given in addition to the bargain."

Opinions of Others.

DONALDSON.—Scaliger and Voss derive it from *manutensa*, "eo quod manu porrigitur." It is more probably connected, like *men-da*, with the root Gr. *matēn*; compare *frustum* with *frustra*.

LINDSAY.—From (1) *meinida*, that which is "propositum," proposed or offered, and, perhaps, (2) *wahsan*, "to increase"; or, possibly, simply the Gothic *mein-aiths*, "perjury," in the sense of a fraudulent proffer.

TAYLOR.—The Yenissei which has preserved so many Etruscan words has retained this. In the Kot-Yenissei language we find the exact word, *mintus*, signifying "a little, a bit."

CHAPTER XII.

DRESS.

1. **Læna**, a Woollen Cloak.

2. **Toga**, the Roman Dress.

1. **TOGA**, *the Roman Dress*.

THE *toga* was the distinctive Roman dress of peace; for “cedant arma togæ.” The “gens togata” regarded it as peculiarly theirs, for even after the influence of Greece had introduced other garments, they still wore it on all ceremonial and state occasions, and they forbade foreigners to use it. We are expressly told by Varro that the *toga* came from Etruria, and Tertullian exclaims: “Well! what a circuit has the *toga* taken; from Pelasgians to Lydians (*i.e.*, Etruscans); from Lydians to Romans.” And under the words *clavus* and *Gabinus* I have endeavoured to show how the *toga prætexta*, with its broad stripe of purple, came to be worn by the Etruscans as a badge of rank and high office. This style was brought to Rome by King Tullus Hostilius, and his *toga* was “pieta”—that is, woven in various colours; while that of King Servius Tullius was “regia” and “undulata”—that is, arranged in wavy lines of colour, and worn only by the king. Now, I need not say that the Gaels of Scotland still wear a similar dress; like the *toga*, it is made of wool, and is wrapped round the body much in the same way; like the royal *toga*, its fabric is woven in

stripes of various colours ; the Celtic king of old was entitled to wear seven colours, the priests six, and the nobles four. The lower part of this distinctive dress of the Highlanders is called by us the "kilt," from an old G. word *cealt*, meaning "apparel, clothes, dress" (from *ceal-aich*, "to hide," L. *celo*), so that the "kilt" is the "dress." Now, we have seen elsewhere that verbs "to hide" mean originally "to cover," and thus the original meaning of G. *ceal* corresponds with the L. *tego*, "I cover," whence *toga*. Even the word *clothes* means only a covering, and comes from the same root as *cloud* (q.v.), although one lexicographer takes it from L. *claudio*, "I close"! The same idea of "covering" is seen in *mantle*, on comparing it with *dismantle*. The H. *méil*, "an upper garment," worn by women, men of birth, kings, and priests, comes probably from the root *máal* in the primary sense of "covering." The S. *âch-ch'hadana*, which means "clothes," also means "the wooden frame of a roof"; the idea common to both is that of covering. The S. *vastra*, "dress, clothes," is the same root-word as L. *vestis*, originally "a covering." The G. *faluinn*, "a cloak," L. *palla*, *pallium* (q.v.), is derived from *fal-aich*, "to cover"; and the women's cloak in Belgium is *faillie*. The Ch. *sārbal*, which may mean either "mantle" or "cloak," is the long, wide trousers still worn in the East, from the root *sarbäl*, "to cover."

But is *tego*, *toga* a G. word? Yes. For the G. verbs "to cover" are *comh-daich*, and *cuigh-rich*, each of which is formed from the monosyllable *daich*, *taich*, *tuigh*, L. *teg-*. If we take *tuigh* and aspirate the initial *t*, we get *huigh* or *huighe*, and, with the initial *h* dropped, *uighe*, from which comes G. *uighe-am*, "dress, full equipment"; this word is also written *uidheam*, which is cognate with *eididh* (from *eid*, "to cover, to clothe"),—the word

used by the Gaels when they speak of their own distinctive dress, and eid again, if written eidh, is the Gr. verb *hen-nūmi*, "I clothe," for *n* is in G. the liquid sound of *dh*.

I do not know any Greek word from which to take *toga*, the Roman dress, for the Gr. *s-tego*, "I cover," is not applied to garments; I go back, therefore, to an older language, the G. *tuigh*, *cuigh*, *taich*, *daich*, in the sense of "covering," and (th)uige-am, a name applied to a peculiar dress like the *toga*. I infer, therefore, that *toga* is a G. word.

Opinions of Others.

DONALDSON.—If *toga* was the name by which the Tuscans called their outer garment, the verb *tego* must have existed in the Tuscan language, for this is obviously the derivation.

LINDSAY.—*Toga*, a Latin form of the Teutonic *deki*, *thecki*, *decha*, implying anything worn as a covering. *Dok* is the existing name for the black "peplus" worn by women at funerals in Sweden. From *theckja*, "tegere," "to cover."

TAYLOR.—The Hungarian *tu*, "a needle," gives the root of many Ugrie words which mean "to sew" or "to stitch." In Kasan Tatar, from *tik-mak*, "to stitch," is derived *tiku*, "garment," literally "that which is stitched." This word may be identified with the Samojedic *toho*, *tohe*, "a shirt," and the Mongolic *goje*, "a garment."

2. LENA, a Cloak.

Our next Etruscan word is *lena*, "a cloak," a word which Varro derives from *lana*, "wool"; Festus is not sure whether it is a Tuscan or a Greek word; the Greek is *chlaina*, *chlanis*, "an upper garment of wool," akin to which is *chlamus*, "a horseman's cloak."

As to derivation, the G. word léin, léine, is very like the Etr. *læna*, and means "a shirt, a smock, a shroud." The G. léin is an abraded form of G. olann, olainn, "wool," the *o* being dropped as in G. kuan, "the ocean," for Gr. okeanos, which in meaning and sound exactly answers to the Etr. *læna*. Again, olainn itself is a derived form, for it is the root *ol* with the common G. suffix *-ainn*, and *ol* is E. wool, A.-S. wul, Ger. wolle. But what is the parent source from which the word *ol*, wool has come? What is its derivation? Our dictionaries give us no information, for they are content to know that E. wool is the A.-S. wul. The language which can show us the first form of this name must be a very ancient one, for "wool" is one of the primitive words of human speech.

Now, in G., while olainn is "wool," oladh is "oil," eire is "snow," "ice," and in K., od is "snow." If I were to say at once that these words have all the same root, most of my readers would be incredulous. But let us have the proof.

I first cite the P. barf, "snow," and baras, "leprosy," where the common idea is that of lustrous whiteness. I next refer to the H. verb tsâchâr, "to be intensely white," whence tsâchâr is "the whiteness of wool," and Tsôchar, as a proper name, is "whiteness." This trilateral *ts-ch-r* assumes various guises by modifying its constituent letters—the final *r*, for instance, is changed into *l*, and the medial *ch* is softened into *h* and then into *y*; hence the H. tsâhâl, "to shine, be pure," H. tsâyâh, "sunny, arid," tsayon, "arid land," and in Ar. sçwa means "to dry up." I have already noticed the fact that the H. letter *tsade* has a strong affinity for the guttural *g*, and that this is the letter which often represents it in G. Thus H. tsâhâl, "to be bright, to shine," becomes, first, gayal, and then ga-e-al,

which gives the G. geal, "white," and probably the name Gaul, for Virgil speaks of the "white" necks of the early Gallic tribes, as if he knew that to have been a distinguishing national feature. Take tsâhâl again, and change the first vowel into *o*, as in H. Tsôchar, and we have tsohal, then go-e-al, then goel, and, by dropping the *g*, we have the Ger. œl, E. oil, K. ul, olew, L. ol-eum, Gr. elaion, for ol-ainn. Take tsâhâl again, and make it tsohal, then soften the *h* after the Ar. fashion, and we have tsowal, gowal, gowl, gwl, A.-S. wul, E. wool, K. gwl-an. Thus the notions *wool*, *oil*, *brightness* are identical in their origin, as in H. tsâhâr, "to be intensely bright," tsâhâr, "the whiteness of wool," tsochar, "splendour," and a derived noun, itshar, "oil," fresh and new, so called from its "brightness," and from its making the human body "shine."

Now, in K., gwl-an means "wool," ul means "oil," and od, eire mean "snow."

Let us take the root gwl. Where the K. has initial *g*, the G. has *f*, as K. gwr, "a man," G. fear; K. gwin, "wine," G. fion (Gr. Foinos, L. vinum); K. gwydh, G. fios, "knowledge." Thus K. gwl becomes G. foil, fûl, "bright"; from foil comes G. foilse, soilse, "light," foilsich, "to reveal, disclose," and from fûl comes E. fuller, whose business in Old Testament times (as is evident from many passages) was to cleanse and brighten or whiten garments. But initial *f* in G. often becomes the slight aspirate *h*, and is then dropped, as in uranach for furanach; thus I get the G. monosyllabic root uil, ol, in the sense of "whiteness, brightness." From uil I take G. uille, "oil," and from ol, with a participial termination added, G. oladh, "oil," and, with the common substantive termination, olainn, "wool." The K. od, "snow," is merely the root ol with *d*

for *l* (see *lacrima*). The G. *oladh* is sounded *ola*, and may give L. *oleum* and Gr. *elaion* direct.

Let us now look at our H. roots again. For *tsâhâr* we now find *zâhâr*, "to shine, to be pure," the *ts* assuming the softer sound of *z*. And as there is the change of *tsachar* into *tsachal*, so we may assume the existence of a form *zahal*, although it does not occur in the H. of the Old Testament. The *zahal* may become *zohal*, *zoyal*, *soial*, G. *soil* as it appears in the G. adj. *soilleir*, "bright," and the G. verb *soill-s-ich*, "to shine." From the G. root *soil* comes G. *solus*, "light," and a large number of other derivatives, among which is L. *sol*, "the sun," "the bright one," and Gr. *sel-ênē*, "moon," as if *soil-enna*, and, perhaps, *a-foill-on*, "the bright one," "Apollo." *Soillsich* and similar words may be formed from *foil* direct, by the change of *f* aspirated into *s* (see *halen*).

Further, the root *tâhâr* is found in H. as another form of *tsâchâr*, and, since *tâhâr* exists, then *tahal* may be assumed. This *tahal* would give *tayal*, *dayal*, *daial*, or *dæal*, whence G. *deal-r-ach*, "bright," and the verb *deal-r-aich*, "to shine."

Again, let us take our root *zahar*; this time we shall retain the first consonant of the trilateral, but modify the medial *h*, and thus form *saiar*, Gr. *seir-ios*, "the Dog-Star," Sirius, "the bright one," K. *eira*, "snow," G. *eire*, "snow, ice," Gr. *eir-os*, "wool," K. *airos*, "scarlet,"—all named from their "brightness."

I refer once more to the root *tsâhâl*, for by syncope it gives the K. *gala-eth*, "the milky way" (so called from its "brightness"), and the obsolete G. noun *galachd*, "milk," from its whiteness. It does not seem likely that the names for "milk" and "snow" should be derived from

the same root, and yet the Ch. *teläg*, "snow" (H. *sheleg*), is *tâlega* in Aramaic, and then means "milk." I therefore take the G. *gal-achd* to mean originally "whiteness," for the termination *-achd* is just as common in G. as *-ness* is in English, and it is used in the same way. Now, this obsolete G. word is exactly the Gr. *galakt-*, "milk," where the *akt* has no significance whatever until we refer it to the G. noun-termination *-achd*. But instead of *galachd* the modern Celts use the shortened form *lachd*, "milk," and this gives the L. *lact-*, "milk," where, again, few would suspect that the *l* is the solitary survivor of the three letters of the original root. And if *lachd* be written with the *d* aspirated, which in its liquid form is *n* in G., I think we have the Gr. *lach-n-ē*, "soft wool." Similarly the L. *nix* seems to come from the G. *sne-achd*, E. *snow*; by dropping the initial *s*, which, moreover, does not exist in the cognate S. *nîhâra*, "frost," the G. word becomes *neacht*, *neachs*, L. *nix*, genitive *niv-is*, where the *v*—that is, *f*—still contains the aspirate *ch* (cf. *fircus*, *hircus*). The Gothic *snaiws* has *w* for *ch*, as the Ar. *sçwa* for *tsacha*(1). Besides the word *lachd*, the Gaels and the Irish use the word *bainne* to mean "milk," from *baine*, "whiteness, fairness," adj. *ban*, *bain*, "white, fair." I refer to this word as a proof that the idea contained in Gr. *gala*, L. *lac*, "milk," is that of "whiteness." Another obsolete word in G. for "milk" is *laith*, "whiteness, brightness," but this word has been pushed out of use in this sense by the superior "brightness" of *day*, so that now *lath*, *laith* means only "daylight," "day," and is the common word for "day" in the G. and I. dialects, although not in the K. I think that *lath*, *laith* must have been at one time *glaith*, from the root *gal*, denoting "brightness," for there is the A.-S. *gelihtan*, *alihtan*, *lihtan*, "to light, to kindle," E.

light. This initial *g* still exists in the G. *glan*, "pure, clean, bright" (q.v.)

Now, as before, this initial *g* is in G. represented by *f*; hence the G. words *fal-aid*, any "polished brightness," *falc*, as if *fal-ach*, "frost" (still the idea of "brightness, whiteness"), also "barrenness from drought"; then the *h* (that is, *fh*) is dropped, and the same root gives G. *aille*, "handsome, fair," *aill-idh*, "bright," *al-ain*, "white, bright, clear," *alb* (as if *al-amh*), "white," L. *albus*, Gr. *alphos*. According to this investigation, the river-names, Gr. *Alpheios*, and the L. *Albula*, later *Tiberis*, describe the clearness of their waters as mountain streams. One name more under this head is G. *eal-adh*, "a swan," the "white" bird, K. *alar-ch*, L. *olor*, which has the same initial syllable as G. *ol-ainn*, "wool." The name "swan" itself, Ger. *schwan*, resembles the Ar. *sçwa*, as above derived from root *tsâhâh*, "to be white, shining," "to be sunny." Again, the G. *ealadh* (*dh* silent), compared with G. *aille*, *aillidh*, "fair, bright, lustrous," may give the Gr. *ēlios*, *hēlios*, "the sun," "the bright one"; and the name *Apollo*, as already suggested, may be the Celtic *an*, "the," or perhaps *ap*, "son," and the root *foill*, *soill* in the double sense of "enlightening and revealing,"—both of them functions of light; this agrees with the Homeric epithet applied to *Apollo*—namely, *lukēgenēs*—which I take to mean "born of light," and also with the double function of *Apollo* as the orb of day, the *Phœbus* or "shining" one, who *soillsich*, "brightens or enlightens," and as the god of prophecy, who *foillsich*, "reveals" the future. The "swan" claims kindred to the sun, for the poets represent *Cygnus* (L. *olor*), who was changed into a swan (G. *ealadh*), as a near kinsman of *Phaëton*, the "shining" one, the son of old *Sol*.

This discussion suggests a few thoughts which I subjoin without amplification.

1. Comparative philology establishes the existence of root-words, common to the earliest languages of the Aryans, the Shemites, and the Turanians. This well-known fact has received numerous illustrations in our analysis of Etruscan words.

2. These monosyllabic roots, consisting of one, two, or three consonants, were originally few in number, but were the prolific parents of numerous families of words, merely by the modifications of one or other of their consonants. Thus, in G., *soillsich* means "to brighten, to enlighten," while *foillsich* means "to reveal, disclose, declare."

3. Celtic is earlier in time than Greek or Latin, and often supplies the clue by which words in these languages can be traced to their primeval roots. For example, the G. *ol-ainn*, "wool," is clearly earlier than either Gr. *lenos* or L. *lana*, as surely as the town *Oporto* is earlier than "*port*" wine. The *ol* of the G. and the *gwl* of the K. preserve the original root of the name for "wool," while the *-æna* of the Etruscan and the *-anos*, *-ana*, of the classic languages are merely the Celtic formative termination *-ainn*, the *l*, here, as in *ludus*, being the sole survivor of the three letters of the H. root. The Celtic words are like the angular stones from the newly-rifted rock, thrown in the rushing stream of human speech, while the classic names are the same pebbles long after cast up among the shingle, rounded and water-worn, but still bearing some of the colour-veins and lineaments of the parent rock.

4. The same root-name, with scarcely any change on it, is used by different tribes of the same race, to express different applications of the idea which belongs to the root. Thus, from the root *zahar*, used to denote "brightness" or "intense whiteness," comes the root-syllable *eir*; in K. it means "snow,"

and one form of it, *airos*, "purple" (with which compare L. "*purpurei* olores," "*purpurea* lux"); in G. it means "ice"; in Gr. it means "wool." Again, L. *ol-eum* means "oil," *ol-or*, "a swan," but G. *ol-ainn* means "wool"; the G. *cal-adh* is "a swan," but Gr. *hēl-ios* is "the sun."

5. Words may also be "fossil history," the history of a nation's wanderings. For instance, if the root-word *eir* was first formed among the upland mountain-peaks of Armenia, the cradle of the human race, there *eiros*, *eire* must have meant "snow," "ice," the dazzling lustre that shone upon the mountain tops around; but when the Japhetians removed to the plains of lower Chaldæa, with its uniform monotony of landscape, or to any other region where snow-capped summits ceased to impress their brilliancy upon the eye, or to a warmer clime where snow never falls, then the whiteness of snow was forgotten, and the race, now become pastoral, applied the name *eiros* to the brightest of familiar objects, the "wool" of their sheep. Thus *eire*, "snow," belongs to the hunter-state of a tribe or nation, and becomes *eiros*, "wool," when the tribe has settled down on the plain as a pastoral people.

Opinions of Others.

DONALDSON.—*Læna*, a double cloak.—If it be a Tuscan word, it is very like the Greek; compare *luridus*, *lac*, *liaros*, &c., with *chloros*, *gala*, *chliaros*.

LINDSAY.—*Læna*, "a woollen cloak."—Like the Greek *chlanis* and the Latin *lana*, from *liuhan*, *lyccan*, "vellere," "to tear," as the fleece "vellus" was (formerly it would seem) torn from the sheep.

TAYLOR.—*Læna*, "a woollen garment."—Festus is doubtful whether the word is really Etruscan. It seems to be the Gaelic *leine*, "a shirt," or the Gr. *chlaina*.

APPENDIX.

I.

WORDS PRESUMABLY ETRUSCAN.

BESIDES the forty words which we have now examined, there is, in Latin, a considerable number of other words which we may reasonably set down as Etruscan, but as there is no direct evidence that they are Etruscan, I do not intend to discuss them in detail; I shall take only a few, and give their probable derivations.

1. LICTOR. 2. FASCIS. 3. SECURIS.

The Lictors were the body-servants who attended the consuls on public and official occasions. Each carried a fascis or "bundle" of rods, with a securis, "an axe," stuck in it—symbols to show the power of scourging and death which these magistrates possessed. It is well known that the Gaelic chieftains had the same power, and that even the Scottish barons and lairds, up to the time of the abolition of heritable jurisdictions in Scotland, had a like irresponsible authority.

The G. name still in common use to mean the attendants of a Highland chief is *luchd-airde*, from *luchd*, "people, company." And *luchd* or *luchdairde* easily gives L. *lictor*.

The L. *fascis* is the G. word *pasg*, "a bundle."

The "axe," *securis*, presents more difficulty. Some say that there is no Aryan derivation for it. But the Persian *sagaris* is "a battle-axe"; also the Gr. *xuron*, "a razor," S. *kshaura*, by the simple transposition of the sound of *s*, would give *securis*, and the Etruscan razor was lunated something like a modern Hindu hatchet. The root is therefore Aryan. Nor was the thing unknown. For in the earliest monarchical government among the Jews, the king's body-guard were the "Cherethites and the Pelethites," the "executioners" and the "runners." The former name, *Crethi*, is formed from *cârâth*, "to cut down, to exterminate, to kill," for the royal halberdiers, as in the East to this day, had to execute immediate sentence of death at the king's order. Thus, also, the body-guard of the Shah of Persia carries the *tabar-zin*, a small hatchet. This verb *câr-âth*, S. *krit*, means also "to castrate." In G. it becomes *gearr*, "to castrate," and *sgar*, "to tear or cut asunder, to separate," and most of the names for an "axe" in H. are derived from this idea of "cutting, separating." Now, in G., *sgor* is "a sharp, razor-like rock," *spor* (*p* for *k*) is "a flint," and *sgor*, as a verb, means "to scrape, to cut in pieces, to lance," Gr. *xurein*. And *sgor*, *sguir* can easily give the L. *sēcūris*. Decapitation was certainly practised in very ancient times, for on the Assyrian tablets the expression "I cut off heads" is common.

Besides *cârâth*, another H. verb is *gâzar*, and, by transposition, *gâr-az*, "to cut, to divide," "to decree," and that is cognate with G. *gearr*, "to cut, to divide, to castrate," and with *sgar*, "to cut asunder." The circumcision of the book of Exodus was performed with a *tsor*, which the LXX. take to mean "a knife made of flint" (cf. H. *tsur*, "a rock"). This brings us very near to the G. *spor*, *sgor*, whence *sēcūris* and L. *secar-e*, "to cut."

4. CURULIS (SELLA). 5. CURIA.

The chair of state used by the higher public magistrates in Rome was said to be *curulis*. This I derive from *G. coir*, Arm. *guir*, "justice"; the *sella curulis* is therefore the seat of justice; *uil* is a common adj. formation in *G.* The *G. coir* also means "business," in which sense I take from it the *L. curia*, "the senate-house."

6. CLIENS.

The *clientes* were those who clustered around any *patronus* in the Roman State, any great man who, like a "father," gave them protection and assistance, and in return received homage and dutiful service. It is agreed that *cliens* comes from the *G. clann*, *clainne*, "children, a clan, a tribe." The *clientes* were therefore "clansmen," those whom a French patron would now address as "*mes enfants*."

7. FETIALES.

The *fetiales* were public messengers who, when an act of aggression had been committed by a neighbouring State, were sent by the Romans to demand redress, or, according to the formula, "*repetere res*," to seek back the things that had been taken away; if their demand was refused, and no satisfaction offered, they denounced the wrong-doers, and declared war. Arnobius says: "When you are preparing for war, do you hang out a flag from the citadel, or practise the forms of the *fetiales*, solemnly demanding the return of that which has been carried off?" Now, the only covetable *res* or property which could thus be carried away in the infancy of States like Rome was cattle—flocks and herds—for these constituted the only wealth.

In modern G., *fiadh*, *feidh* means "a deer," but it originally meant any "wild" animal (*fiadh*, adj., "wild") as *fiadh-cu*, "a wild dog, a wolf," *fiadh-asal*, "a wild ass." *Fiadh* would thus apply to the cattle that were allowed to roam free on the upland pastures and valleys adjoining the Roman territory such as it was in the days of Numa, when the college of the *Fetiales* was instituted. The experience of the borderland between the Highlands of Scotland and the plains below, so vividly depicted by Sir Walter Scott, proves that nothing is more likely than that King Numa's people frequently suffered from the depredations of the Catteran tribes around. Thus arose the need of *fetiales*, those who, in the name of the State, should go and demand the restitution of the "beasts" that were missing. The story of *Cacus*, which is as old as the days of *Hercules*, and all the Sanscrit legends about *Saramâ*, "the dawn," show that "cattle-lifting" was a familiar experience of the Aryan tribes.

8. AVERRUNCUS.

An old Italian deity supposed to have the power to avert evil. The G. *a-fogair-olc* means "to drive away evil." The verb *fogair* is the L. *fugare*, and, if written *foghair*, would be pronounced *fo-err*, so that *a-fo-err-olc* is not unlike *Averruncus*. Or, if we reject the infinitive of the verb, and use its participle as the descriptive of the person, like L. *sapiens*, Gr. *archon*, then the G. *a fogairadh*, "the one who drives away," "the expeller," would, as before, give *a-foerr-ang*, *averrang*, by changing the *dh* into its liquid *n*, and then pronouncing the *n* with the nasal sound. This derivation is the more likely one, as the initial of *Averruncus* is long, and the prefixed *a* in the G. is a contraction for *ag*.

I offer the above merely as conjectures. Or Averruncus may be a corruption of the G. a faire olc, "the watch against evil," as already suggested.

9. CLOACA.

Cloāca is "a common sewer." The Etruscans were famous builders of drainage-works of this kind, and the name is probably Etruscan. The modern G. for "a sewer" is clais uisge, which it would not be difficult to contract into clo-asca, cloāca. The G. uisge is the L. aqua, "water," and the G. clais is "a furrow, a trench, a ditch."

10. HARUSPEX.

Haruspex, "a soothsayer." The Haruspex took omens not from the flight of birds like the augur or auspex, but from the appearance of the entrails of a victim slain—hence they were called also "extispices"—or from prodigies, unusual operations in nature. In Rome they were reckoned inferior to the augurs, and were mostly Etruscans. The name therefore is probably Etruscan. Clement of Alexandria says: "The Phrygians were the first who attended to the flight of birds; and the Tuscans, neighbours of Italy, were adepts at the art of Haruspex."

The root of the word, according to Varro and Festus, is haruga, aruga, harviga, ariga, arvix, "a victim," a ram to be sacrificed. Now, haruga, aruga looks like a compound word, and I take it to be G. ar, "slaughter," Basque hara, Da. ar, "a wound," and G. ubag, "an incantation," any superstitious ceremony, which, again, is connected with iob, eub, "death," and iobair, "to sacrifice." When compounded, these words would be written harubhag, which, with the *bh* quiescent as usual, is har-uag, harug, the

"omen" drawn from the "wounding" or "slaughter" of a victim. The *haruspex*, then, would be the officer who "looked" after the "omens" taken from the "slain" animal.

But if *haruspex* is named from the "ram" sacrificed, then I take the first syllable to be *car* (q.v.), softened into *har*, "a ram," *L. ar-ies*.

11. AUGUR.

The augurs, on the other hand, drew their omens from "birds," and were held in high honour by the Romans. The name may not be Etruscan, but the derivation of it is obscure, and requires elucidation. Some take it from *avis*, "a bird," and *garrio*, "I chatter," which does not suit; another says that *augur* is equivalent to *auger*, "bearing a bird," "dealing with birds," which is less likely. Nor was this kind of divination by birds peculiar to the Romans, for the Greeks were so familiar with it that the word *oiōnos* in their language is used to signify "an omen," either good or bad, and *oiōnizesthai*, *ornithoskopeisthai*, are verbs that mean "to divine," literally "to look at the birds." I have elsewhere given my opinion of the derivation of *augur*. I have shown *L. avis*, "a bird," to be from a *G.* root, and the *-gur* I take to be the *G.* *geur*, "sharp of intellect, penetrating, sagacious"; the *augur*, then, is the one "skilled" in "bird"-signs. The *K.* form of *geur* is *egyr*, whence *L. acer* (that is, *akeur*), "sharp." Ancient religions encouraged "wisdom" and "sagacity" in their priests; the Magi of Persia were "the Wise Men"; in Media, the "one" god was *Ahuro-Mazdao*, "the Living-Wise" (according to Rawlinson), and one class of priests was called *Riçikhs*, "the Wise Men."

12. HARIOLUS.

The Hariolus was another kind of diviner, and is mentioned by Cicero, along with the haruspex and the augur. As all discipline of this kind came from Etruria, the name may be Etruscan. I believe that his function was the interpretation of atmospheric phenomena.

The G. athar (pronounced something like *a'hur*, the *th* being quiescent) means "the sky, the air, the atmosphere" (Gr. *aēr*, E. *air*), and *eòl*, or *eòlas*, means "knowledge, art, science," which derivation corresponds with the meaning of augur, and suits the character of the hariolus. There is still, in G. dictionaries, the compound word *athar-eòlas*, or *athar-uil*, "aeromancy," "the art of divining by the air," L. *hariolus*.

13. PORRECTUS.

Our dictionaries say that the proverb, "Inter cæsa et porrecta," means "between the slaying of the victim and the laying it on the altar," and that the verb *porricere* means "to throw at," hence to "consecrate." I think that *porricere*, like the H. *nûph*, properly means "to wave to and fro" the parts of the sacrifice before placing them on the altar, and thus "to consecrate." At all events, *porrectus* bears a close resemblance to the G. *coisrigte*, "consecrated, sanctified," and as it is a word used in the old sacrificial ritual, it may be Etruscan. *Porrectum* is, by Festus, placed as the opposite of *profanum*. The Levites and the living victims were dedicated by "leading" them up and down before the altar, and some derived forms of the G. *cois* (q.v.) mean "to walk," whence *coisrigte*, "dedicated, consecrated" in this way.

II.

LATIN ETYMOLOGY FROM A CELTIC STANDPOINT.

THE following approximations are merely tentative, for they have not been subjected to a detailed examination. Such a discussion does not fall within the scope of this work.

The order of the root-words is taken from the Etymological Index at the end of Riddle's Latin Dictionary. I have omitted those words which are purely Greek.

L. A, AB, ABS. Gr. APO.

G. a, as, ua, bho, "from."
Observe—bho for (a)bo, Gr.
apo; ua for bha, by metathesis
for ab; as for abs.

L. ABDOMEN as if am-domin.

G. gam, root denoting
"roundness" [cf. bolg (see
Index) and Gr. gaster as if
gam-ster], and G. domh-
ainn, "deep, hollow" (cf. Gr.
koilon, koilia). *Obs.*—Initial
g is frequently dropped.

L. ABIES as if abiet-.

G. giubhas, "a fir tree."
Thus:—giubhas is for giu-
bathas (as G. fuas for fua-
thas, G. searbhas for sear-
bhadas)=iubathas=ubiath
=abiet. *Obs.*—u and a are
interchangeable in G., as umar
for amar; initial g is often
dropped.

L. AC, ET.

G. ag-us, "and."

L. ACCIPITER.

See Index.

L. ACEO.

See ACIES, as below.

L. ACER, -ERIS.

Perhaps from root mac, "a
spot," the *spotted* wood, L.
macula, G. smal; see Index.
Thus:—root mac would give
mac-air, mhacair, Facair=
ACER.

L. ACER, ACRIS.

See ACIES, as below.

L. ACERBUS.

See ACIES, as below.

L. ACERRA.

G. Tùisear, "a censer," from
tuis, "incense," L. tus, like E.
"censer" for "incenser." *Obs.*
—t aspirated becomes h, and is
then dropped; u and a are in-

terchangeable, as G. umar for amar.

L. ACERVUS.

Possibly, car-amh = car-av, from root car (see Index), like G. car-n—that is, car-ainn, “a heap of stones,” from root car.

L. ACIES, ACRIS, ACERBUS, ACEO, ACUO, ACUS, ACTUTUM.—Gr. AKE, AKIS, AKME, AKONE, AKROS, AKOUO, AICHME, ACHOS, AKON.

The root is AC. Cognates in H. are âzân, âtsen, sâcâh, châzâh, châd.

The various meanings which the root AC assumes may be thus classified—(1) “to be sharp”; (2) “to sharpen, to prick”; (3) “any sharp weapon, a goad, a knife, a sickle, a thorn, a prickle, a spear”; (4) “to be sharp of mind, to understand”—“intellect, understanding”; (5) “to look at, to view, to see, to behold, to contemplate”; (6) “to expect, to hope for, to wait for, to long for, to desire”; (7) “to cut into, to determine, to decide”; (8) “to be eager”; (9) “to prick up the ears, to listen”; (10) “to be swift”; (11) “to be sour”; and (12)—in Gad-helic—“to be shrill.”

Examples : — K. awch, “edge,” egr, “sour,” K. awchus, “keen,” K. agarw, garw, “rough, rugged,” G. geur, “sharp, keen, bitter,” G. aicear, “angry, severe,

cruel,” G. acrach, “hungry,” G. feigh, “sharp,” G. eighe, “ice,” “a file,” G. eisg-earra, “bitter, satirical,” G. searb (L. acerbus), “bitter, sour,” G. fagha, “a spear,” G. faochag (L. oculus), “the eye,” S. akshi, “the eye,” G. faic, faicse, “see, behold” (L. faxo and ecce, “fac” ut venias, s-pecio, as if s-faicio), G. faicill, “watchful” (L. vigil), G. eigh, “a shout, a shriek,” G. agh-aidh, “face, countenance” (L. facies), G. eigin, “force” (L. acies), G. ogh, “the sharp end of anything,” G. ocras, “hunger,” G. eisd, “hear” (L. audio). *Obs.*—This root deserves a chapter to itself.

L. ACUS, “husk of corn, chaff.”

G. fasan (as if fach-an), “refuse of grain,” G. fuigheal, “refuse,” K. us, “chaff.” Thus:—root fuigh = faigh, whence faigh-air = aicher = L. acer. *Obs.*—*f* is aspirated = *h*, and then dropped.

L. AD.

G. do (by metathesis od), “to”; G. aig, “at,” and G. fag-us, “near.” *Obs.*—*d* and *g* interchange, as G. uidhe = uighe.

L. ADAGIUM.

Obs.—Non liquet.

L. ADEPS.

Obs.—Non liquet.

L. ADMINICULUM.

Obs.—Non liquet.

L. ADULOR.

G. adh, "prosperity, luck, joy, happiness"; G. adh-mhol (L. volo), *lit.* "to wish joy," "to praise, to extol."

L. ADULTER.

Obs.—Non liquet.

L. ÆDES.

G. teagh, "a house," "an apartment," as if taigh (L. tego). *Obs.*—*t* aspirated becomes *h*, and is then dropped; *gh* = *dh*, as G. nidhe = uighe.

L. ÆGER, ÆGRE.

G. eig-in, "with difficulty," G. aog, eag, "death," aog-naich, "to grow pale or ghastly." See root AC.

L. ÆMULUS.

G. comhend, "mutual jealousy, rivalry." *Obs.* (1)—The *c* is softened and then dropped; the final *d* becomes *l*, as in L. odor, olor; comh is the L. cum; and G. eud is "jealousy, zeal." *Obs.* (2)—The G. comh, coimh is the S. sam, Gr. hama, &c., and the H. im (áim) which show the *a* of L. æmulus. Indeed, G. coimh might be written caimh.

L. ÆQUUS, ÆQUOR.

G. meadh (as if meagh), "a balance," G. magh, "a plain," G. faich, "a plain." *Obs.*—*M* aspirated becomes *F* and is then dropped; *gh* = *dh*, as above.

L. ÆR.

See Index.

L. ÆRUMNA.

Akin to ÆGER, for "Ærumna

est ægritudo laboriosa" (Cic.) G. eig, aog (see ÆGER) and G. reub, raoim, "to tear, to lacerate, to plunder." E. rob. *Obs.*—*b* for *m*.

L. ÆS.

G. umha, "brass, copper." Thus:—umha for umhair = aimhair = ai(mh)air = L. ær. *Obs.* (1)—*mh* is quiescent in such a position. *Obs.* (2)—A form, (g)umhair, would give Gr. Kupros, E. copper; a form, (u)mhair, would give L. fer-rum; and a compound, geal-umhair, "white metal," would give siluber, A.-S. seolfer, E. silver.

L. ÆSTIMO.

G. meas, "to value," and —? *Obs.*—*m* becomes silent. See ÆQUUS.

L. ÆSTUS.

G. As, "to kindle," used as an intensive prefix; G. eas, "a cataract," uisge (as if eas-ge), "water," G. easgall, "a storm, a wave, a noise." See also Index.

L. ÆVUM. See *aivil* (Index).

L. AGASO.

Perhaps G. each, "a horse," and greas, "to drive," as if ach-grass-o, then ag-garso, agāso.

L. AGER.

G. machair, "a field," magha, "plain," like H. shâdâh, "to level," whence shâdeh, "a field." Also G. faich, "a plain," ach-adh, "a field, a plain," whence Sc. haugh.

L. AGNUS.

See Index.

L. AGO, ACTUM.

G. fog-air, "to drive away forcibly," as if fagair or faog-air; also G. (?) achd, "a deed, a statute." *Obs.*—*f* becomes silent. See ACUS.

L. AIO.

For avo. G. ab-air, "to speak," which also gives L. fabula and L. (for) fār-i, "to speak." *Obs.* (1)—L. for = fa(bh) or (*bh* silent), and fab = gab, whence E. gabble; G. fa(bh)air gives L. fari, and root ab, abh = av = ai-o. *Obs.* (2)—Initial *f* is dropped. See ACUS.

L. ALA, AXILLA.

G. achlais, "arm, armpit"; G. gual-ainn, "shoulder."

L. ALACER.

G. alach, "activity, alacrity," from root al (=sal), sal-io. See Index.

L. ALAPA.

G. gailleag, "a blow or slap on the cheek," from gaill, goill, "a cheek." Hence Gr. kolaphos. *Obs.* (1)—The G. word, being significant, is earlier. *Obs.* (2)—The *g* is dropped. See ANSER.

L. ALAUDA.

G. root al, "to praise," whence G. alladh, "fame, report," and luaidh, "praise," L. lando, laus. Cf. Sc. laverock, "the lark." *Obs.*—In G., luath-aran means "asca-lark."

L. ALBUS. Gr. ALPHOS.

Both from a root al, "white," perhaps the same as geal. The G. has al-ain, "white, bright," but a form, al-amh, would give albus. But alain may be another spelling for olain, from the same root as L. lana, Etr. *læna*, q.v.

L. ALEA.

Obs.—Non liquet. Cf. S. ak-sha, "a die."

L. ALGA.

G. salachar, "refuse, weed," &c. A form, salag, would give alga. *Obs.* (1)—Initial *s* = *h* is dropped. *Obs.* (2)—Gr. phukos comes from G. fuigh. See ACUS, ACER.

L. ALGEO.

Obs.—Non liquet.

L. ALIUS.

G. eile, "another."

L. ALLIUM.

Obs.—Non liquet.

L. ALNUS.

Obs.—Non liquet. Perhaps G. fe-arn, "an alder tree."

L. ALO.

G. root al, "to nurse," "to raise."

L. ALTER. Gr. ALLOTRIOS, "another's, foreign."

G. eile-thir, "foreign, of another land."

L. ALTUS.

G. root al, "to raise"; participle alte, "raised"—or G. ard, "high."

L. ALVUS.

G. falamh, "empty." Cf.

- G. *koilia*, from *koilos*. *Obs.* — *Falamh* = *alav* = *alv*-.
 L. AMARUS.
 G. *falma*, “alum,” or G. *sail*, “salt, brine, the sea.”
 L. AMBO.
 G. *an do*, “the two.”
 L. AMBULO.
 Probably from same root as Gr. *eimi*, “I go,” G. *im-ich*; or from G. *falbh*, “to go,” *falbham*, “easy motion,” *falbhanach*, “ambulatory.”
Obs.—*Falb* = *famb* = *amb*-.
 L. AMENTUM.
 G. *lomhainn*, “a leading string, athong for leading a dog,” *iomain*, “to lead or drive animals.” *Obs.*—*Amentum* = G. *iomanta* = *lomanta*.
 L. AMITA.
 G. *ab*, “a father,” L. *avus*.
Obs.—*b* = *m*.
 L. AMNIS.
 G. *abhainn*, “a river.”
Obs.—*Abhainn* = *abainn* = *amainn*.
 L. AMO. See L. AVEO.
 L. AMÆNUS.
 G. *samh*, “rest, pleasure”; and G. *samhain*, “pleasure”; also G. *aimhean*, “pleasant.”
 L. AMPLUS.
 G. *ain* (privative) and *caol*, “small, narrow.”
 L. AMPULLA, a large-“bellied” vessel.
 G. *ain* (intensive) and *bolg*, “a belly,” from root *ball* (q.v.)
 L. AN.
 G. *an*, interrogative particle. | L. ANAS.
 See Index.
 L. ANCILLA.
 G. *ban-gille*, “a female servant.”
 See *gille*, in Index.
 L. ANCORA.
 G. *acair*, “an anchor.”
 L. ANGO.
 G. *ong*, “sorrow, a sigh, a groan.”
 L. ANGUIS.
 Perhaps G. *ionga*, “a fang,” whence L. *unguis*.
 L. ANGULUS.
 G. *cuil*, “a corner,” perhaps *acuil* originally.
 L. ANIMA.
 G. *anam*, “the soul, life, spirit.”
 L. ANNULUS, ANNUS.
 G. *iadh*, “to go round.” See *riZ*, Index.
 L. ANSA.
 Perhaps for *asna*, *eisna*, from G. *eisd*, “to hear”; as if *ansa* = “an ear.”
 L. ANSER.
 Some say from Gr. *chaino*, “I gape,” as if *chēn*, “the goose,” were the only “gaper.” From G. root *gannr-*, “noise, tumult, din”—descriptive of its discordant voice. *Obs.*—E. has *gander*, Ger. has *gans*, *gän-serich*, but the L. drops the initial *g*.
 L. ANTE.
 G. *an aghaidh*, “against, opposite to.” Cf. E. “against” you come, for “before.” *Obs.*—

An-t-aghaidh would be pronounced *anta-yè*.

L. ANTENNA.

Obs.—Non liquet.

L. ANTRUM. Gr. ANTRON.

G. uagh, uadh, "a cave."

L. ANUS.

G. sean, "old"; L. senex.

L. APER.

See kapros, in Index.

L. APEX.

Perhaps from the same root as L. cap-ut (q.v.)

L. APIO, APISCOR.

G. faigh, "to get, obtain, reach," of which verb the fut. affirm. act. is gheibh (= yaip = ap), and imperf. pass. is faightear (= faikte = faipte = aipt-).

L. APIS.

G. ap, "any small creature," whence G. sge-ap = "cover-bee," "a hive."

L. APRICUS, from aperio.

L. APUD.

G. am fog-us, "near," aig, "at."

L. AQUA.

G. eas, uisge, "water."

L. AQUILA.

See Index.

L. AQUILO.

See Index.

L. ARA.

G. aor, "to worship"; S. aradhana, "worship."

L. ARANEA.

Obs.—In G., "the spider" is called damhan-allaidh. Now, allaidh, which means "fierce,

ferocious," may give arain.

Obs.—In this sense, aranea is descriptive of the bloodthirsty habits of the creature.

L. ARBITER.

G. breith, "judgment." Perhaps the ar is G. eadar, "between"; thus, eadar-breith-air (formed on the analogy of G. eadar-theangair), "a judge between," would give arbiter.

L. ARBOR.

S. tarva, "a tree," G. craobh, "a tree." A G. form craobh-air, by metathesis for carobair, would give (c)arobr, arbor.

L. ARCA.

G. airc(?)

L. ARCANUS.

Said to come from arca. But G. crann, "a bar, a bolt," for carann (from the same root as G. craobh, "a tree"), would give, by metathesis, arcann.

L. ARCEO.

G. ruaig, "to chase, put to flight, drive away." *Obs.*—Ruaig, by metathesis = uairg = airg.

L. ARCTUS. Gr. EIRGO.

G. rag, "tight"; G. aire, "trouble."

L. ARX.

G. ard, "high."

L. ARCUS.

G. rac, "a pouch"; G. roe, "a curl, a wrinkle." From root rac = arc, as in H. rac-ab, "to be round."

L. ARDEA.

See Index.

L. ARDELIO from ARDEO.

L. ARDEO.

G. dearg, "red, red-hot, kindling into flame"; G. darg, "fire"; G. verb, dearg, "to burn." *Obs.* (1)—*d* aspirated becomes *h*, and is then dropped. *Obs.* (2)—The Sc. uses darg in the sense of "zeal"; as a "love-darg."

L. ARDUUS.

G. ard, "high."

L. AREO.

G. searg, "dry"; E. sear. *Obs.*—Initial *s* being = to *h*, is dropped.

L. ARGENTUM.

G. arg, "white."

L. ARGILLA.

G. arg, "white," and lath-(ach) (L. lut-um), "clay." *Obs.*—*th* final is not sounded.

L. ARGUO.

G. dearbh (as if deargh), "to prove." *Obs.*—*d* aspirated becomes *h*, and is then dropped.

L. ARIES.

See Index.

L. ARISTA.

As if gearrista, "cut off," from G. gearr, "to cut off." Cf. H. melilâh, "an ear of corn," from H. mâlâl, "to cut off." *Obs.*—Initial *g* is dropped. See ANSER.

L. ARO.

G. ar, "to plough."

L. ARRHA, ARRHAEO.

Sc. arles, G. earlas, "a pledge" or "earnest," from earb, "trust." *Obs.*—The G. word is significant, but not the L.

L. ARUNDO (thin and tall).

Perhaps G. feur, feoir, "grass," feoirainn, "long, coarse grass," and gaine, "an arrow, a reed." Thus, arundo = "reed-grass."

L. AS, from ÆS.

L. ASCIA.

G. asgath, "cutting off," or from the same root as E. ask. See Index.

L. ASINUS.

See Index.

L. ASPER.

G. as (intensive) and geur, "sharp, rugged."

L. ASTRUM.

K. seren, "a star," for steren.

L. ASTUS.

Obs.—Non liquet.

L. ASYLUM.

G. uiseil, "a hospitable reception."

L. AT, AST, ATQUE, AC, ATQUI.

G. ach, "but," agus, "and."

L. ATER.

G. ain (intensive) and ciar,¹ "dark."

L. ATRIUM.

See Index.

¹ One of the bilingual inscriptions has the Etr. word *kīarthialisa*, and under it, apparently as its equivalent, the L. *fuscus*. Now, it so happens that the G. ciar, "dark, dusky," exactly corresponds in meaning with the L. *fuscus*. I therefore form the Etr. *kīar-th-ial-isa* from the G. ciar, by adding the personal formative *th*, and then the adj. form *-ial*. See *hinthial*.

L. ATROX.

G. eutrocaireach, "merciless," from eu (privative) and troc-air, "mercy." *Obs.*—The G. word is significant, but not the L.

L. AUDEO.

G. faod, "may, must." *Obs.*
—See AUGEO (*obs.*)

L. AUDIO.

G. eisd, "to hear."

L. AUGEO.

G. meud-aich (as if meng-aich), "to enlarge, increase," from meud, "size, greatness." Cf. Gr. megas. *Obs.*—*m* aspirated becomes *f*, *v*, and is then dropped, as L. vescor, esca.

L. AUGUR.

See Index.

L. AULA.

G. alla, "a hall."

L. AURA.

Probably from aer, q.v.; but, perhaps akin to G. soirbh-eas, "prosperity," "a fair wind."

L. AURIGA.

G. ear (q.v.), and ruaig, "to chase, to hunt."

L. AURIS.

From L. audio, G. eisd.

L. AURORA.

See Index.

L. AURUM.

G. or, "gold."

L. AUSTER.

Perhaps G. deas, "south," and tar in the sense of "wind." See *antar*. *Obs.*—In G. *d*

aspirated = *h*, and is then dropped.

L. AUSTERUS.

G. ain (intensive) and s-geur, "keen, sharp, severe, rugged."

L. AUT, AUTEM.

G. ciod, "what." Cf. L. atqui with Gr. ti de ?

L. AUTUMO.

G. seadh, "yes," and a bair, "to say," preterite thubairt. Cf. L. immo, H. "Thou sayest" = yes. *Obs.*—*s* being = *h*, is dropped, and thub = hum.

L. AVENA.

G. ar, "to plough, to till," and feadan, "a reed, an oaten stalk."

L. AVEO, AMO.

H. âvāh means (1) "to bend," (2) "to desire, to long for." Such verbs originally denote "inclination," e.g., E. love, from G. lub, "to bend, to incline," Ger. lieben; S. lubh, "to desire." Hence aveo, amo from G. aom, "to bend, incline, lean to." In E., to like a person seems to be to "lie" or "incline" towards him in feeling. *Obs.*—The G. has the earlier meaning; the Ger., A.-S., E., the later.

L. AVIS.

See Index.

L. AVUS.

G. ab, "a father."

L. AXIS.

S. aksha; G. cioch (for ciach), "the nave of a wheel."



INDEX

OF WORDS WHICH ARE REFERRED TO, OR HAVE THEIR
ETYMOLOGY EXAMINED IN THIS VOLUME.

ABBREVIATIONS.

| | | |
|-----------------------------|--------------------------------|-----------------------------|
| A. = Australian. | f. pers. = formative personal. | N. = Norse. |
| Ar. = Arabic. | G. = Gadhelic. | O.H.Ger. = Old High German. |
| Arm. = Armorican C. | Ger. = German. | p. = prefix. |
| A.-S. = Anglo-Saxon. | G.-I. = Gadhelic and Irish. | P. = Persian. |
| B. = Belgian. | Goth. = Gothic. | Pe. = Pehlevi. |
| C. = Celtic. | Gr. = Greek. | pr. n. = proper name |
| C.-F. = Celto-French. | H. = Hebrew. | r. = root-word. |
| Ch. = Chaldee. | I. = Irish. | S. = Sanscrit. |
| Cor. = Cornish C. | Ic. = Icelandic. | Sc. = Scotch. |
| D. = Dutch. | It. = Italian. | T. = Teutonic. |
| Da. = Danish. | K. = Kymric. | Sl. = Slavonic. |
| E. = English. | L. = Latin. | Z. = Zend. |
| Eg. = Egyptian. | L.-Etr. = Latin & Etruscan. | |
| Etr. = Etruscan. | L.-Gr. = Latin and Greek. | Other abbreviations are : |
| F. = French. | | cf. = compare. |
| f. = formative termination. | | q.v. = which see. |
| f.pre. = formative prefix. | | |

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